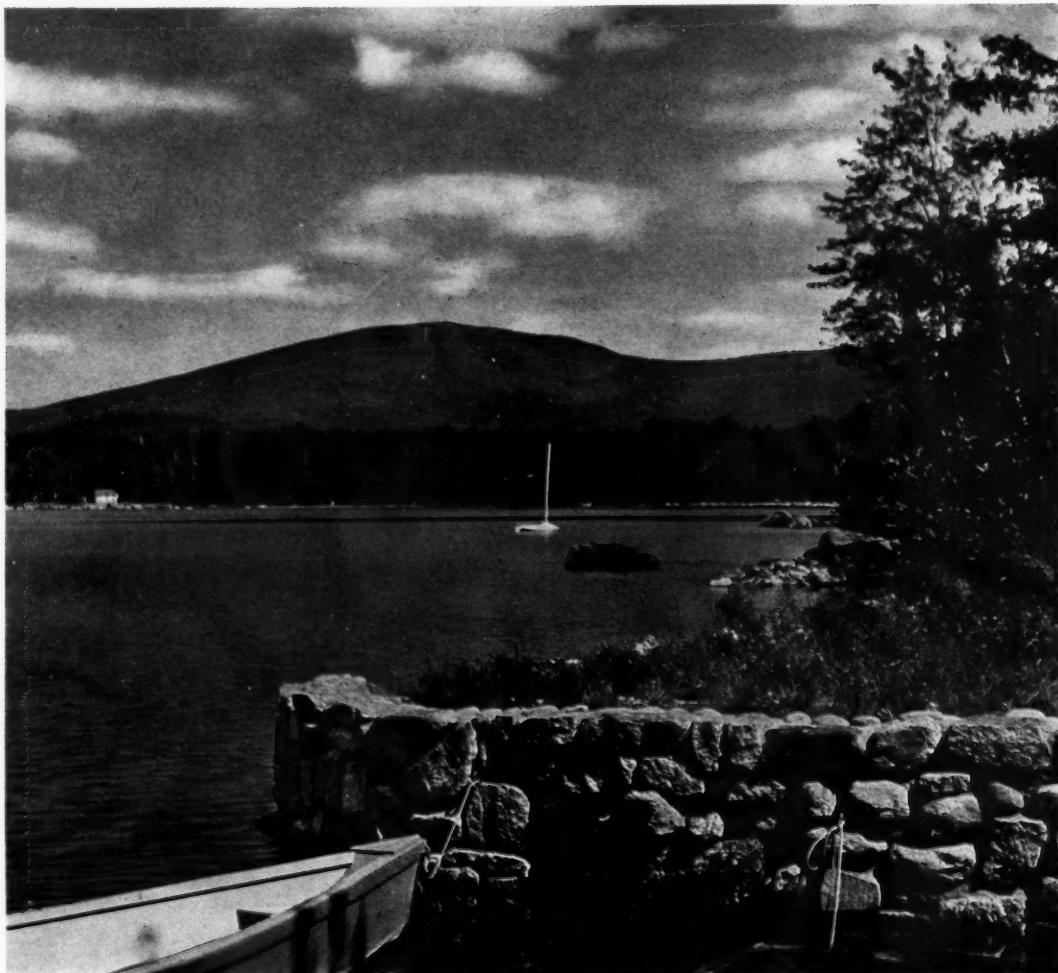


DESTINY

The Magazine of National Life



ISRAEL'S HERITAGE
"Blessed Of The Lord Be His Land"
[PAGE 255]

\$3.00 A YEAR

AUGUST 1948

25¢ A COPY



T H E

M O U N T

o f

O L I V E S

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (ZECH. 14: 4-9.)

ISRAEL'S HERITAGE

THE heritage of God's people Israel is not confined to the small land area known today as Palestine. This was the Promised Land to which Israel trekked when they came out of Egypt and it was to be only the beginning of the land area of the earth to eventually come into their possession. Actually, Israel's heritage was to finally extend to the ends of the earth.

When God blessed Abraham He said: "*Thy seed shall be as the dust of the earth, and thou shalt spread [break or burst forth] abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*" (Gen. 28: 14.)

Abraham was then already in Palestine so this promise of the Lord invalidates the oft-repeated assertion that Israel's inheritance is confined to Palestine and immediately adjacent lands alone. From that territory the prophets declare His people were to go out and inherit the isles of the sea and the desolate heritages of the earth, for they were to overflow the immediate bounds of the region where they were dwelling.

The seed of Abraham went westward to the isles, then still westward to the North American Continent. From each new location their descendants were to continue to expand, going toward the east, the north and the south. It is absolutely necessary to take this broader aspect of Israel's inheritance into consideration if we are to comprehend the full significance of the utterances of all the prophets. If we overlook this fundamental principle of Kingdom growth by which the Israel nations extend their influence throughout the earth, we will remain blind to the fulfillment of prophecy in the Israel race today and be wholly out of step with God's purposes in relation to the establishment of His Kingdom on earth.

SThe Anglo-Saxon-Celtic peoples are modern Israel and they have become the nation and company of nations foretold by prophecy. It is of their lands that Moses speaks when he lists the blessings which were to become the inheritance of Ephraim and Manasseh:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: and with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 13-17.)

But to these blessings must also be added the spiritual heritage without which the material abundance promised could well prove to be of little advantage in this time of turmoil and trouble. Actually, enemies of our nation are even now engaged in plans to drain our abundance away from us and they might succeed all too well except for the fact that the excellency of our inheritance, both material and spiritual, is made sure by the guarantee about which Moses informs us:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

In these marvelous words, written into the Divine Record by Moses, we have the promise of ultimate victory over all our enemies, those who are incensed against us. Therefore, we need not fear the evil aggressor, for God is truly our refuge and underneath are His everlasting arms, ready to support, protect and save His Heritage from destruction.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

CONTENTS

A BRIEF STUDY OF THE PERFECT LAW	281
A MODERN EXODUS	258
A SPIRITUAL RETREAT	257
THE BOOK OF THE LAW	273
FACTIONAL STRIFE	259
FOREIGN WILES	260
FOREWORD	256
HOLY LAND TRUCE	272
HOUSECLEANING NEEDED	262
HUGGING A VIPER	257
ISRAEL'S HERITAGE	255
MY HOLY NAME	265
OUR GREAT HERITAGE	260
REVIEW OF WORLD AFFAIRS	263
SONS OF INTOLERANCE	258
THE STATESMANSHIP OF JESUS	277
TOGETHER WE STAND	259
ZIONISM: A BROKEN VESSEL	269
THE ZIONISTS CHALLENGE ISRAEL	261

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is essential to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

DESTINY

(Registered U. S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 5th in order to be corrected for the following month's issue. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers.

Copyright 1948 by Destiny Publishers, Haverhill, Massachusetts

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

HUGGING A VIPER

THERE ARE HUNDREDS OF modernist ministers in our country today who champion the cause of Communism. They have turned from the Scriptures as the inspired Word of God and are teaching as doctrines the precepts of men. Not only have they renounced the need of the atonement of Jesus Christ, the world's Saviour, but they are also despising the Kingdom of God, substituting for its righteousness devilish doctrines which emanate from the Kremlin. By so doing they are conditioning multitudes for the acceptance of these false doctrines:

"Communism, basically, as practiced under the guidance of the Soviet ideology of government, is atheistic and hence anti-God and anti-Christ. Modernism, with its spiritual apostasy, has prepared the soil in the Israel lands in which the seed of Communism can readily grow." (*Documentary Studies*,* page 215.)

What the modernist minister does not seem to consider through to its final conclusion is that his attack upon the Bible has not only destroyed the faith of many of his hearers but it also has conditioned them to give favorable heed to the atheistical doctrines of Communism. Thus, unknowingly, he is creating a group whose ultimate objective will be his own complete destruction. The modernist preachers are hugging a viper to their bosoms, for the Communists, recognizing their fickleness and inconsistency, declare of them:

"These liberal chameleons are of great value at present, but once our goal is reached, they will either have to change their belief, or pay the price with their heads along with the rest."

"The rest" refers to those ministers and priests in the United States who have kept to their faith and, of course, are marked for liquidation in the coming planned revolution when the Communists hope to Sovietize the government of the United States.

Surely these men who have betrayed the Word of God occupy an unenviable position. God is not with them since they have turned their backs on Him and the devil does not trust them. For the present they are rendering in-

valuable service to the Evil One but his more trusted emissaries have already pronounced a sentence of death for them. Who can envy their end when their usefulness in furthering the "cause" has terminated and these modernist preachers place themselves in a position to be liquidated by the very ones they were instrumental in "converting" to the new progressive way of thinking!

A SPIRITUAL RETREAT

IN A RECENT PRESS release *Religious News Service* refers to a new movement on foot in American Protestantism. The proposed plan is to conduct spiritual retreats, defined as periods of withdrawal for special devotions, usually lasting three days, at which individuals are given opportunities to enjoy the serenity of some quiet spot to think more deeply about religious matters.

One of the chief reasons advanced for holding such retreats is, according to the Queens, New York Federation of Churches, that "in a fast-moving world there is little time for prolonged thought and sustained contemplation" and that "try as we may, we cannot make religion come alive in our lives, as we would like to, with the casual contacts that many of us have with religious institutions."

Reports from Europe mention the establishment of the first Protestant Monastery in France where young men have dedicated themselves to poverty, chastity and obedience. All this is a most interesting barometer of the present spiritual state of the world. It was during the Dark Ages that such retreats flourished in a marked degree as men sought escape from the spiritual apostasy that had settled down upon all Christendom. Are we now witnessing a similar move to escape a parallel condition in modern times?

Can it be that these spiritual retreats are actually a physical retreat from a world that is becoming so materialistic that men sense a lack of spiritual nourishment for their souls? If this is so, a very simple solution would remedy the situation. If Christendom would restore the sanctity of the Sabbath and keep the requirement that one-seventh of our time is the Lord's, there would be ample opportunity for meditation upon the Word of God and for

* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

the reception of instruction in the great truths which it teaches. It is because men have ignored this fundamental principle of righteous living that they now seek to substitute the institution of three-day retreats for full Sabbath observance.

One day in seven consistently kept and wholly devoted to the things of God would accomplish for each individual a far greater spiritual growth than all the retreats men plan to attend to follow programs devised, unknowingly perhaps, to offset the eventual results of Sabbath desecration. No retreat can bring to men the spiritual power and understanding which came to our forefathers who strictly observed Sabbath requirements. God laid down the rule that we must devote one-seventh of our time to spiritual needs in order to develop a fully rounded-out life, bringing about perfection in the balance between spiritual perception and physical and mental well-being. Sabbath days, according to the Divine command, are to be "set apart" to God and represent the portion of the week when all Christians will refrain from business activities and purely personal pleasures.

However, because men have refused to keep the Law of Sabbaths, they seek to offset the results of their desecration by instituting man-made methods of rejuvenating the spirit. What they achieve will fall far short of the success that would be attained if they would only heed the Divine call: "Remember the Sabbath day to keep it holy."

A MODERN EXODUS

The Wall Street Journal for Tuesday, June 15th, reports that the big "Exodus from Britain" has started. Over 100,000 Britons have gone out from the Isles in the past eighteen months and nearly nine times as many are awaiting shipping space so they, too, can depart.

It is a most interesting example of what will happen when a country is brought under the oppressive rule of central government control and the peoples' right to freedom of action in their business and private lives is destroyed through regimentation. Russia has prevented the same kind of exodus from her land which surely would be the greatest in human history if the tyrants in the Kremlin had not erected barriers against such a happening. All the arguments in the world cannot change the facts or answer the evidence thus given by the people themselves as to their attitude toward the kind of "progress" exemplified by Socialism and Communism.

Millions who have the spirit of individual enterprise will not long endure such oppression if there is a way of escape. That is why they are endeavoring by the millions to leave the so-called blessings of Socialism in the British Isles. We find no such exodus taking place from the United States, for in spite of all our shortcomings it is still the best nation in the world in which to live. We still have freedom of choice in our personal affairs and can exercise our rights of individual initiative and enterprise and secure the blessings of personal liberty.

Let the American people ponder well these facts so that they may never become so foolish as to follow the nitwits in our midst, some occupying responsible positions in government, who would have us believe that the restoration of controls will bring the blessings of prosperity to us. Such controls will bring about the opposite of peace besides introducing a rule of tyranny among us from which we would also desire to escape. It is evident from what is happening

that this is the heart desire of millions under the oppressive rule of governmental control in the British Isles.

SONS OF INTOLERANCE

IMPARTIAL OBSERVERS fully recognize that Zionist operations in Palestine reveal the identity of the true aggressor in that unfortunate land. It was through acts of violence and terrorism that the Zionist state was born and an abortive government was established in this coveted territory. During the past thirty years Great Britain did her best to preserve law and order but they succeeded only in offending the Jews whose object was to dominate and control or, failing in this, to make it impossible for anyone else to exercise authority in the land.

Great Britain has finally withdrawn but the spirit of intolerance still marches on in the vindictive attitude of the Zionists toward Great Britain. We sympathize greatly with the British who are victims of the smear technique so successfully used by the Zionists against all those who do not agree with them. History has demonstrated that no nation has ever been able to work out a peaceful solution of major problems affecting the turbulent Jew.

The Zionists are now calling for a boycott of Great Britain even though the British have given up the Palestine Mandate. The so-called *Sons of Liberty Boycott Committee* is blaming Britain for all the evils suffered by the Jews and is distributing handbills calling for a boycott of British goods. In *DESTINY* for August 1946 we said in part:

"Strife and bloodshed afflict Palestine as the Jews by force and terrorism try to destroy the authority and power of British rule in that land. Let those who think the present strife in Palestine, with Jewish opposition to the established authority, something new in the annals of the Jewish race read the record of history. This people have been quarrelsome and a troubous problem from time immemorial to those in authority whose prerogative has been the enforcement of law and order in the land of Palestine. John Clark Ridpath, LL.D., in his *History of the World*, Volume II, page 290, states:

"After the death of Herod his dominions were divided among his three sons: Archelaus, Philip, Herod Antipas. An era of anarchy followed, the tetrarchies of Idumaea, Trachonitis and Galilee being engaged in constant turmoils. It was during this troubous epoch that the Christ was born, and was saved from the bloody edict of Herod the Great by the flight of his parents into Egypt. After the introduction of the new era Judaea continued a Roman province. The procurator generally lived in the coast town of Caesarea, and stood aloof as much as possible from the *interminable broils of the Jews*. At Jerusalem, the capitol, everything was as far as practicable left to the management of the nation, under the lead of the Sanhedrim, or Jewish Senate. *Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism*, as were the wretched Jews of this period. One christ came after another. Revolt succeeded by revolt, instigated by some pseudo prophet or pretended king." (Italics ours.)

"What Ridpath records of the Jews at the beginning of the Christian century could be as accurately said of them today. Just as it became necessary for Rome to finally apply her exterminating iron to the turbulent race, or else give Judea its independence, thereby giving up the land to its own anarchic fate, so today Israel (Great Britain) must apply stern measures and compel this race to respect law and order or Jewish broils will bring complete chaos in the land of Palestine.

"History has clearly demonstrated the inability of this race to live at peace and rule others in righteousness. Because of this Jewish characteristic Jesus Christ declared that the right to ad-

minister the Kingdom would be taken from the Jews and given to a nation which would bring forth fruits of righteous administration. (Matt. 21: 43.) The present violence in Palestine demonstrates the accuracy of His appraisal, for they daily demonstrate their lack of those qualities which would insure the establishment of justice and peace when they acquire a position of authority and power.

"Many Christians see in the records of past history only the horror and destruction which has been visited upon the Jews from time to time. They have failed to recognize that in practically every instance their quarreling and seditious acts made the judgment which later came upon them inevitable. We cannot condone the bloody acts of Antiochus, but Ridpath sets forth the difficulties Antiochus had with the Jews:

"In order to settle the disgraceful broils of the factions, and to punish the sedition which had spread abroad during his invasion of Egypt, Antiochus, in B.C. 169, attacked Jerusalem, leveling the walls, garrisoned the city with his soldiers, proclaimed the worship of the Olympian Jupiter to be the religion of the state, set up shrines for the pagan deities, and sacrificed a sow on the altar of Jehovah! Thousands of the people were butchered and other thousands of the people sold into slavery."

"God could have prevented such desecration but the evil the Jews had committed made this judgment inevitable. . . . The same spirit of bigotry and fanaticism that caused the forefathers of this race to commit national hara-kiri is urging the Jews on today in the expectancy of the restoration of nationhood."

History is again repeating itself in the activities of this race. The renegade Jew is once more bringing about the fulfillment of conditions that will work untold harm to all Jews when an aroused public becomes fully aware of the meaning of the smear campaigns now being engineered by them against both individuals and nations alike. Certain farsighted Jews, recognizing the seriousness of all this, are undertaking to expose the Zionist lies only to find, even though they are Jews themselves, that this fact does not save them from being defamed by the untruths invented by the Zionists to smear them also.

FACTIONAL STRIFE

A TRUCE HAS BEEN declared between the Arabs and the Jews in Palestine, yet the situation there is far from peaceful now that Jewish factions have commenced warring upon one another.

It would be worthwhile for those who wish to secure a comprehensive picture of the factional conflict that has become a major factor in shaping events in the Holy Land to read the thrilling account of duplicate conditions that existed in that land prior to the destruction of Jerusalem in 70 A.D. Just as the factional strife in that day materially contributed to the defeat of the Jews, so today the dissension among the Jews themselves will be a major factor in preventing the materialization of their program for the establishment of a Jewish nation.

Janissa,* an historical novel by Captain Robert T. Newcomb which places the heart of its theme amid the scenes which became climactic with the siege of Jerusalem at the dawn of the Christian era, contains a vivid depiction of the activities of the factional groups who fought among themselves while the hostile armies of the Romans besieged the Holy City. There were three distinct and mutually antagonistic parties then — as there are now — warring among themselves, unmindful of the need of unity against the common foe. Captain Newcomb's novel is

*\$3.00 postpaid. Destiny Publishers, Haverhill, Mass.

timely reading today, showing in detail how the Jews in Palestine are repeating the mistakes of their forefathers.

The accuracy of the Angel's declaration to Daniel that the renegades among the Jews would undertake to set up a kingdom and would fail is borne out in the account given of the events preceding the destruction of Jerusalem in 70 A.D., which are but a forerunner of the events preceding the final phase of world conflict which will center in Palestine as history repeats itself in our generation. The same spirit that made the zealots of 70 A.D. willing to see the city laid waste and the people all killed before they gave up their acts of sedition is present among the Zionists today.

TOGETHER WE STAND

MR. BENJAMIN H. FREEDMAN, whose letter to the *National Economic Council* was published in DESTINY for January 1948, though himself a Jew, has been under constant attack by the Zionists who have sought to humiliate and discredit him, using the unlimited funds at their disposal in their endeavor to smear him. Mr. Freedman writes in part in a recent news release:

"The Zionist propaganda machine is still working overtime concocting untruths to destroy the faith of the public in my well-established integrity, honesty and sincerity.

"In May 1946 I founded the League for Peace with Justice in Palestine. Its only purpose was to inform the American public regarding the many facts concerning Palestine which were then unknown to the American public. That work has been very effective. Of the funds spent by the League for Peace with Justice in Palestine, 95% were supplied by me from my lifetime's savings and 5% came from several thousand cooperating Americans of every leading religious faith. I incurred the hatred and enmity of the powerful and merciless Zionist organizations because they did not wish the American public to be informed by me. My feeling was that if the American public was informed it would have been possible to prevent what is now taking place in Palestine. It would have meant peace, progress and prosperity for Jews and Arabs in Palestine. The newspapers tell the rest of the story. It all could have been avoided.

"As an American citizen I felt that I had as much right as the Zionists to express my opinion publicly. It appears that the Constitutional right of free speech is the exclusive privilege of the Zionists if Palestine is the topic. It has been revolting to my American sense of justice and fair play to see myself referred to in print as 'No. 1 anti-Semite,' 'Jew-baiter' and as a man who 'consorts with those who would and do commit murder!' There may be a limit to everything. But there appears to be no limit to the unethical and illegal methods of the Zionist propaganda machine.

"I wish the American public in general, and more particularly my many friends throughout the country, of all religious faiths, to accept my unqualified assurance that I have acted at all times in the best of faith as a good American citizen seeking as such only to serve my God, my country, my fellow citizens and peace-loving peoples throughout the world. I have spent a great deal of money, devoted several years of my life and endured indescribable sufferings in a struggle which was equally the responsibility of every American worthy of the name. I have never sought to benefit financially in any way and shall never secretly or otherwise seek to obtain any financial gain as a result of my interest in this work. In this struggle to prevent another world conflict I believed I could best demonstrate my unbounded gratitude to my God, my country and to my fellow citizens for the many blessings I have enjoyed through the good fortune of having been born an American citizen."

It is indeed refreshing to know we have men of Mr. Freedman's character who willingly pay the price neces-

sary to defend the truth and who truly value their American citizenship. More power to him, for there is no barrier of race or creed between those of us who put first things first and are willing to face every issue in the interest of God, home and country.

FOREIGN WILES

BY THE TIME this editorial appears in print both the Republican and Democratic parties will have selected their respective candidates for president and vice-president of the United States. The usual fanfare surrounding the deliberations which accompany such selections should not even momentarily blind us to the seriousness of the problems which face our nation today. If as a nation we are to escape much of the trouble which lies ahead, it is imperative that the next president of the United States be a man who in his heart will willingly pray as Solomon prayed:

"Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" (II Chron. 1: 10.)

That type of man will never seek the advice of other than God-fearing men, knowing that the greatness of our country rests upon the principles of Christianity which were so clearly expressed by those who first came to these shores. Under the administration of such a man there would be no place in the White House for advisors who are anti-Christ, for he would follow literally the admonition of the Psalmist:

"Blessed is the man that walketh not in the counsel of the ungodly." (Ps. 1: 1.)

It has been the failure of presidents in the past to heed this warning that has materially contributed to many of the difficulties our nation is now facing. President Roosevelt failed, and now Mr. Truman has failed to carefully observe the Psalmist's warning in the type of men chosen as advisors.

Unless God gives understanding to the man who will become our next president, so that he may be wise in selecting the course he is to pursue and the type of advisors to whom he is to listen, our nation will not be able to avoid the disastrous shoals ahead. Never in our history have we faced such fateful years as now confront this nation. The right type of leadership at the head of our nation was never more imperative than now. Already, as a people, we have forgotten the admonition of our first President, George Washington, who said in his farewell address:

"Against the insidious wiles of foreign influence, I conjure you to believe me fellow-citizens, the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of republican government. . . . The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. . . . 'Tis our true policy to steer clear of permanent alliances with any portion of the foreign world. . . . Taking care always to keep ourselves, by suitable establishments, on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies."

George Washington spoke far wiser than he knew perhaps, for his admonition is completely in line with the instructions given to the forefathers of our race when the Lord instructed them concerning the nations around them:

"Thou shalt make no covenant with them, nor with their gods." (Ex. 23: 32.)

Commenting upon this advice to Israel, it is stated in *Digest of the Divine Law*:*

"Because a nation can be involved in a war of aggression by indirect methods, such as entering into defensive alliances, Israel was forbidden to make any covenant with the nations around them or with their gods." (Page 165.)

Will the new president of the United States be wise enough to steer our nation away from such entangling alliances, both economic and military, as are now being contemplated? We are not only witnessing the dispersion of our wealth and the squandering of our substance but in the methods being used we are making our involvement in the wars of the old world inevitable, which will result in the destruction of our youth in disastrous conflicts not of our choosing. As a nation we have forgotten the advice of the first President of our country and we have completely neglected the instruction of Jehovah, the God of our forefathers and our God, as both political parties pledge themselves to undertake to save the nations who actually are continuing their socialistic experiments while they are sustained by the consumption of our substance.

OUR GREAT HERITAGE

IT IS NOT ONLY the purpose of DESTINY Magazine to proclaim the identification of the Anglo-Saxon race as the modern House of Israel but also, along with this great fact of Scripture, to call attention to every other phase of Bible teaching, bearing witness to the absolute authenticity and accuracy of the entire Scriptures. The proclamation of the identity of the race is not sufficient in itself for the salvation of the people. If every man, woman and child of the Anglo-Saxon-Celtic peoples should accept our identification with Israel of old as an undisputed fact, we would still fall far short of what God requires of us.

Ancient Israel was fully aware of her identity. There was not a single man or woman among them who did not recognize their origin, but that knowledge did not save the people from disastrous troubles and eventual captivity and deportation. The restoration of that knowledge to modern Israel will be of little avail to avert coming difficulties unless, as the Israel of God, we correct the conditions in our midst which parallel the sins of our forefathers.

From time to time someone will express the desire that DESTINY merely carry the identity message alone and refrain from commenting on the many other great truths of Scripture. Apparently those individuals find it disturbing to be reminded of personal needs and would prefer to glory in their identity without having to consider what is required of them as individuals in the light of Scriptural teachings. If, however, the proclamation of the modern identity of Israel were the only goal in view, we who are responsible for publishing DESTINY would not consider the sacrifice and effort necessary on our part to continue its publication worthwhile. But in the light of the identification of our nation with Israel there ensues a national responsibility to restore the Israel administration of law. This involves a turning on the part of our nation from its evil practices if we are to receive the national blessings

(Continued on page 262)

* \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

“Unto us is this land given in possession”

The Zionists Challenge Israel

By THOMAS W. PLANT

IT IS ASTONISHING how a racial trait persists throughout the ages. The word of the Lord came to Ezekiel, saying:

“Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.” (Ez. 11: 15.)

Are not the Jews of today still looking upon Palestine as their exclusive possession? The slogan of the extreme section of the Zionists is: “Palestine for the Jews.” Moffatt’s translation of the statement in Ezekiel is much more bluntly expressed: “This land belongs to us.” No less emphatically, but not so bluntly, *The Polychrome Bible* translates the passage: “To us the land is given as a possession.” There is no ambiguity in this Jewish claim to the possession of Palestine — until we read the whole of Ezekiel’s prophecy.

Date of the Original Claim

This remark was originally made by the Jews in Jerusalem in B.C. 594. Only six years later Jerusalem was captured by Nebuchadnezzar and they began their seventy years of captivity in Babylon. They said it because they were in residence in Palestine and the remark referred, not to alien claimants to the land of Israel, but to their brethren of the Northern House of Israel, who had been entirely removed into their Assyrian captivity beyond Nineveh about 125 years previously, *viz.*, in B.C. 721.

A Divine Reprimand

Out of the six translations of Ezekiel’s prophecy in chapter 11: 14-20 I have selected the one from *The Polychrome Bible*, made by Professor C. H. Toy of Harvard University, U.S.A. Perhaps I may entitle it: “A Divine Reprimand.” The translation follows:

“Then the word of JHVH came to me: Son of man, it is thy brethren, thy fellow exiles, yea, all the House of Israel, the whole of it, of whom the inhabitants of Jerusalem say: ‘They are far away from JHVH; to us the land is given as a possession.’ Therefore say: ‘Thus says the Lord, JHVH: True, I have sent them far away among the nations, and scattered them over the lands. I will be their sanctuary a while in the lands whither they are gone, and then I will gather them from the lands whither I have scattered them, and give them the land of Israel; they shall go thither, and take out of it all its detestable and abominable things; and I will give them a new heart, and put a new spirit within them; I will take away the heart of stone out of their bosom, and give them a heart of flesh, that they may follow My statutes, and keep my ordinances and do them; they shall be My people, and I will be their God.’”

Professor Toy’s note on verse 12 is decidedly interesting from our point of view:

“JHVH will be a sanctuary to His people, even on foreign soil; His presence will be to them all that the Temple was. This revolutionary conception that JHVH and His blessing were not bound to the soil of Canaan, arose in the general moral advance of the Israelitish people, but owed much to the Exile, which severed Israel from its land.”

It is only necessary to alter the last sentence thus to make it a perfectly all-inclusive comment:

“But it owed much to their necessary exile to Assyria, which was the means by which Northern Israel was definitely severed from its section of Northern Palestine.”

Professor Toy adds in regard to the next verse:

“The Prophet goes a step further: the exiles alone, as being the true Israel, shall possess the land.”

Really, these higher critics and Modernists confirm all our claims concerning the identification of the

House of Israel *if we know how to use their statements and admissions*. Who were the Israelitish exiles who were to undergo a general moral advance while severed from their land of Northern Israel? We are told that these exiles are the true Israel and shall possess the land. They cannot be Jews because it was the Jews who were then saying: “They [the northern exiles] are far away from Jehovah; to us the land is given as a possession.” Immediately following this appropriation claim comes the Divine reprimand printed above, which also includes this statement: “I will . . . assemble *them* from the lands whither I have scattered *them*, and give *them* the land of Israel.”

The Mandate

This at once raises the problem of Great Britain’s retirement from Palestine, relinquishing the Mandate on May 15, 1948.* In spite of this temporary withdrawal it is just as well to restate our faith in the literal fulfillment of prophecy. Ferrar Fenton’s translation of Isaiah 49: 8 leaves us in no doubt as to who will *finally* superintend the eventual partitioning of Palestine and restore order and peace in the Holy Land:

“And will guard and will give to the Covenant People,

“To lift up the land, — and to apportion the wasted estates.”

The words “Covenant People” arrest our attention; they are so much more definite and understandable than the A.V. rendering. The Covenant People includes both sections of the Ten Tribes; namely, the Commonwealth of British Nations and the Great People of the United States of America. Verse 18 in Obadiah’s prophecy brackets them together as “The House of Joseph” (Ephraim and Manasseh) in their future victory in the Middle

* See “Withdrawal From Palestine,” DESTINY for December 1947, page 401.

East over Turkey-Esau-Edom. Thus, in spite of the withdrawal of Great Britain, neither Britain nor the U.S.A. have finished with Middle Eastern affairs.

A Burdensome Stone

The present-day events are the overture to the full-scale fulfillment of a whole series of prophecies foretelling the line-up of all nations for the great decisions of the Day of the Lord. The Jewish claim that "this land belongs to us" is one of the claims being used to

focus world-wide attention on Palestinian affairs and there are plenty of other claims by other claimants to interests in and around Palestine:

"And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. 12: 3.)

Moffatt translates this:

"But on that day I will make Jerusalem

an awkward boulder for the nations to lift; any who shoulder it shall hurt themselves — yes, and all the nations shall be gathered to attack it."

Britain has unconsciously fulfilled the first steps of this prophecy by handing the problem of Jerusalem to all nations — the present-day United Nations meeting at Lake Success, New York. We wonder how many intermediate stages will have to be mishandled before the final settlement of the controversy at Armageddon.

(Continued from page 260)

God is willing to bestow upon us. Then there is also the individual responsibility, for in the light of our identification with Israel, every man, woman and child is immediately charged with the personal responsibility of keeping the commandments of the Lord if they expect to obtain citizenship in His Kingdom.

Proclamation of our identity with Israel, using the evidence establishing this fact as an irrefutable truth, is but the skeleton that must be clothed with the flesh of responsibility and obedience. Then there must come the life-giving spirit animating individual and national relationship with the Lord. It is the purpose of DESTINY to point out these great truths of Scriptural teaching and bring home to every individual the need of knowing and understanding their Bibles. This is the only way that, as individuals in this great nation, we can awaken to all that God requires of us. Basically, everyone in modern Israel must come into that relationship with God through His Son Jesus Christ which is set forth in New Testament teachings. This is the only way each person may secure citizenship in His Kingdom. The nation also must awaken as a nation to its national responsibilities as the Israel of God today and restore the righteousness of the administration of His Commandments, Statutes and Judgments.

Through the Prophet Ezekiel the Lord set forth the steps in this return of His people to complete obedience and devotion to Him. The 37th chapter of Ezekiel carefully outlines the process: first, the awakening of the Israel peoples to their identity, then arousing them to their responsibilities, followed finally by the awakening to spiritual requirements. The assembling of the dry bones — bone to his bone — has now become an accomplished fact as the result of proclaiming the identification of modern Israel. The fulfillment of prophecy in these last days and the proclamation of our national responsibility has brought the sinews and flesh upon the skeletons and clothed them with skin, but as yet there is no life-giving spirit in modern Israel. That can only come when the Spirit of the Lord enters into and abides among His people, and this will not happen until they elect to do His whole will. Then, Ezekiel prophesies, we shall stand on our feet, an exceedingly great army.

The source of inspiration that will bring about this great spiritual revival of modern Israel is the Word of Life. So, along with the presentation of our identity, it is imperative that we proclaim not only our responsibility as a nation but also the need of individual repentance and

the acceptance of all the great and glorious doctrines of Scriptural teaching. To that end DESTINY is calling the attention of its readers to fundamental truths. It is unfortunate that multitudes know so little about the Bible, for without an understanding of its doctrines and precepts it is impossible to walk perfectly before God and expect to be counted and numbered among those whom the Scriptures classify as "blessed."

HOUSECLEANING NEEDED

FOLLOWING THE NOMINATION of Gov. Thomas E. Dewey of New York as candidate for the presidency on the Republican ticket, Mr. Dewey is reported to have said that after January first there will be a thorough housecleaning and no Communists will be left in government office. Furthermore, he is reported to have stated that he would need no extra money to make a clean sweep of all such men.

There are many issues before this great Republic but the most vital issue of all has to do with Communist infiltration into positions of authority in our government. These same tactics were employed in Czechoslovakia and other countries prior to the Communist coups which took over those governments. The present administration has done little or nothing to safeguard our nation from similar infiltration here by which the enemy within has endeavored to secure influential positions in our government. As a matter of fact, investigations which have had as their objective the uncovering of this situation so that the public might be informed of the seriousness of present conditions have been summarily blocked.

It is a refreshing note to hear that one candidate for the presidency at least is definitely committed to a housecleaning to remove Soviet stooges from positions of authority in our government. It is also very evident that unless this becomes an accomplished fact — and soon — we may discover we have failed to intercept preparations to add the United States of America to the number of those nations which have now become Moscow-directed satellites. It will be interesting to watch and see if performance follows these affirmations after election if a Republican president takes office for the next presidential term.

THE WISE SHALL UNDERSTAND

By HOWARD B. RAND

A booklet showing the prophetic importance of 1948.

\$20 each; 6 for \$1.00; 25 for \$3.00.

DESTINY PUBLISHERS • HAVERHILL, MASS.

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, July 1 (By Cable)

The Dangers in Asia

FEW PEOPLE EVEN NOW realize that all Asia is being penetrated by far-reaching and powerful Russian-inspired political forces. The great masses of China, Central Asia, India, Burma, Malaya and Indonesia, representing a great part of the human family, are being secretly prepared for a climax which will reach its critical point between 1950 and 1960.

Travelers from all over Asia and Africa, from different circles, telling their stories, are sending home intelligence which leads to one conclusion: whatever the internal difficulties in Russia may be, however much Communism may be declining in some parts of Europe, a masterly scheme has been devised, and is being operated, to bestir the Asiatic and African peoples with the object of creating an impossible situation for the Anglo-Saxon powers when between 1950 and 1960 Russia feels she will be ready to fully challenge them.

The Dangers in Europe

In Europe by far the most important occurrence in the summer of 1948 will be in Germany. It is unlucky that Germany should not only be geographically rent between East and West but should be the object of political competition. A further serious crisis over the question of Berlin is likely to occur at the end of July. This time it will be very severe indeed and likely to involve the world in many rumors of early conflict. It will be a dangerous moment. It is important for our readers' attention to be directed to that now.

The Situation in Britain

The basic situation has not changed. The big gap between foreign currency requirements and needs remains, and if it were not for Marshall Aid, it is possible that Mr. Attlee's government would fall in the summer or autumn of 1948.

Reports are coming in from many parts of the country of a slow but distinct increase in the difficulties of the private trader. High wages, short hours, lack of essential materials and the reluctance of the public to pay high prices, have combined to make things sticky.

Other factors which create apathy in Britain are that the private trader is restricted, watched and taxed, and in constant danger of political attack. Success is no longer rewarded by trees planted for one's children's children, but by penal taxation often amounting to virtual expropriation.

Finally, there is the rotten side of politics which may one day produce a strong reaction. The other day a distinguished friend of ours was asked to dinner on the occasion of a sporting event. He found himself near a well-known Communist, famous as a Union leader in one of Britain's biggest industries.

After dinner the Communist lit a cigar and later disappeared for a quarter of an hour. On his return our friend asked where he had been and, cynically shrugging his shoulders, the Communist said he had been "doing his stuff with the working classes," and complacently lit another cigar.

That Communist Union leader (who could not care less for the working classes), is one of the most dangerous men in Britain. Widely respected, liked and even trusted, he is a high-ranking, Soviet-sponsored official of much prestige with the Politburo, working for the death of Britain and America.

He recently gave a secret assurance to the Soviet government that in case of war he would paralyze the particular industry in which he is such an important figure.

Facts About South Africa

A cause of Smuts' defeat was his insistence upon exclusive personal direction of the Party's affairs and policies. His critics say that the Field Marshal (so deeply admired abroad) is not easy to work with at home and that he failed to encourage younger politicians and inclined towards intolerance. All this is very surprising to people who live outside South Africa.

The Royal visit was certainly of great importance, but its political effects must not be exaggerated. A shrewd observer, who has lived all his life in South Africa and mixes with both Dutch and British, says that the visit had the result of much improved relationships between the two sections of the community within the Union, but did less to change the attitude towards Britain.

Amongst traditional supporters of the Empire there is deep anxiety about Britain's future. The coolness of both the present British government and Mr. Churchill towards large scale emigration is not understood. The average South African can see no solution for Britain unless she spreads her population to the undeveloped parts of the Commonwealth.

On the other hand, some of the emigrants who have gone to South Africa proved unsuitable, especially those who have arrived during the last three years. The Dominions do not want the type of man who quits the home country in the hope of getting an easy life overseas doing as little work as possible. They want the conscientious, hard working, ambitious men looking for success.

South Africans disapprove of high taxation, restrictions and government interference. They do not respect people who submit to such things and the feeling is slowly growing that the British people must have lost their spirit of enterprise, otherwise the present state of affairs could never have come about. This feeling tends to lessen the prestige of the home country.

There is a good deal of anxiety about Britain's future financial policy. Despite denials there is widespread belief in the devaluation of the pound. If this happens, it is quite

possible that South Africa will leave the sterling area, thus greatly complicating Britain's already awkward situation.

Queen Wilhelmina

Some months ago, when Queen Wilhelmina went into retirement for a short time, a high Dutch official lunching at our headquarters explained that the Regency was due to the Queen's extreme tiredness and that an abdication would probably follow. At the same time, however, a secret report reached us from another source which said that was not the whole story. The report said the Queen's retirement was partly due to political differences with her government.

We are prepared for an official denial of this statement, but think, nevertheless, that it may find confirmation in history. The Queen — a shrewd old lady of much wisdom and experience — well knows what lies ahead and she is determined not to allow the Crown to seem in any way responsible for it.

Palestine: The Facts

There is world-wide interest in, and yet ignorance of, the Palestine question. Some of the main facts (and this statement can be taken as absolutely authoritative) are that:

1) King Abdullah of Transjordan is not unconditionally opposed to Zionism and a settlement with the Jews. It is quite contrary to the facts to think that he is. He is secretly favorable to the idea of accepting partition and a general compromise. Any impression he gives to the contrary is purely for political propaganda purposes. If it had not been for the unfortunate intervention of complicating international politics, Britain would have been able to negotiate an arrangement between King Abdullah and the moderate Zionists.

2) Another cause of trouble is Egypt, an irresponsible, badly governed country. No longer accepting European advice in military, political or economic matters, the Egyptians think they know everything. They became involved in the Palestinian war without knowing what it meant or what it would lead to. If, having foolishly embarked upon this, they have to withdraw, it will dangerously encourage the extremist minority amongst the Zionists and thus cause difficulty and embarrassment to the moderates.

Moreover, the blame in Egypt for what might be considered humiliating would certainly be put upon Britain, thus creating a very difficult situation for both Britain and America in the Suez Canal area. (It must be remembered that both are closely collaborating in the strategic planning in that whole area, and thus both countries will suffer from violent Egyptian reactions following anything approaching a retreat.)

A Prediction

Palestine will, we say, become the scene of a struggle far more desperate and significant than a quarrel between Jews and Arabs. Partly because of the oil located in this area, and partly for other reasons, Russia's 1950-1960 moves will be in this direction, having first exerted herself against Persia and Turkey with what precise results we do not venture to predict here.

We do, however, predict that Russia will move towards Palestine between 1950 and 1960 and that she will — for reasons which need not now be given — meet her final

defeat there. Most of this is now well recognized in Washington and a good many preparatory ideas to meet the situation are already taking shape.

The State of Affairs in Czechoslovakia

The outstanding event of the last few weeks in Czechoslovakia has been the resignation of Dr. Benes. The ex-President is genuinely ill, as we reported in our May issue, and he will probably die soon.

Almost without exception, the press of Western Europe has expressed great sympathy with Benes on his withdrawal from office. He seems, generally, to be thought a martyr to his democratic principles and the victim of a political system which, despite a moment of weakness in February, he bitterly opposed. The facts are somewhat different.

When the Czech Communist Party's manifesto of February 18th made it clear that a coup was imminent, some of the highest army officers called on the President and assured him of the unconditional support of the army if he would stand up the the Communists. Plans were ready to arrest the leading Communists and reliable troops had been brought into Prague. Benes refused and conformed to every demand of Gottwald and his supporters. The next day the loyal officers were arrested.

Anti-American propaganda has taken a more vicious form. A stream of insults is being poured out, not only against America but against Great Britain, with special emphasis on Mr. Churchill and Mr. Bevin. It would be foolish to imagine that all this propaganda is disbelieved by the Czech people and others to whom it is directed. It is having an effect.

The Situation in France

Although the French National Assembly has, by a very small majority, conditionally approved the recommendations of the London Conference on Germany, the fundamental difficulties of M. Schumann's government remain unsolved.

French opinion was deeply shocked by the proposals. The communique was the subject of nation-wide discussion and bitter comment in coffee houses, the metro, factories; in fact, everywhere Frenchmen gather. The overwhelming majority of the people were hostile.

Otherwise, this spring Paris had an optimistic and prosperous look in sharp contrast to austerity-ridden England.

At a recent secret meeting of Communist leaders some important decisions were taken: 1) Not to make general wage demands in face of the rising cost of living but to allow the hardships of wage earners to multiply unchecked. 2) In factory meetings to always blame the Force Ouvrière and the C.F.T.C. for bad conditions. 3) After the August holidays to stage a few test strikes and, if they are successful, to call a general strike and restore the supremacy of the C.G.T. A significant rider to this decision was that the general strike would coincide with a serious international crisis. This ties in with information from other spheres.

The foregoing is the thirty-fifth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

My Holy Name

By HENRY D. HOUGHTON

IT IS REMARKABLE how closely God's Holy Name is bound up with Israel in Scripture. And more strangely still, it is God who has bound them both together. In many instances Israel had wickedly sinned and broken God's law, yet God makes this singular announcement, not in the spirit of shame and defeat, but in the spirit of complete triumph. Shame there was, and God charged them with it, upbraiding them for their unfaithfulness and the disgrace which they had brought upon His Name. But through it all there runs the spirit of hope, ending with the final triumph of Jehovah and the glorious vindication of His Holy Name. In that vindication, quite without any merit on her part, Israel's blessing, favor, recovery and redemption are forever bound up. This great movement of intimate and direct association originated from God Himself.

First, in the call of Abram: "Get thee out of thy country, and from thy kindred . . . unto a land that I will shew thee." Then, afterwards, to both Isaac and Jacob and their descendants in the wilderness, showing itself in the kingly position taken up by God, in the choice of Moses their leader, and afterwards of Joshua, in their God-ordered marchings, their campings, their feeding, their clothing and in a hundred other ways. Not only were they called "the people of God," but God Himself acknowledged them as such, treated them as such, took command of them as such, punished them as such, and watched over them as such.

That choice by God was not the choosing of a few individuals. It was the choosing of a nation. God had previously said to Abram:

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17: 7.)

The point I wish to emphasize is this: *God and Israel are unalterably bound up together and God Himself has done the binding!* No man, age, nor circum-

stances can separate them. Only God can and He has declared He never will (Isa. 44: 21; Jer. 51: 5). God's honor, dignity and Name are irrevocably and intimately associated with Israel. Notice the following absolutely unconditional promise given to them through Moses:

"And God spake unto Moses, and said . . . I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them. . . . Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians . . . and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God." (Ex. 6: 2-7.)

There is no condition here for Israel to comply with and it is almost word for word what He had promised to Abram over 400 years previously. This choice of a nation was fully known to Moses. We read that when the children of Israel were in the wilderness, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." On that occasion Moses boldly said to God, "Consider that this nation is thy people" (Ex. 33: 13). This was a very grave assertion for Moses to make; however, the Lord did not repudiate it but answered him, "My presence shall go with thee, and I will give thee rest." Then Moses replied:

"For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken." (Ex. 33: 16-17.)

There again we have the same separation, the same choice of the nation that was made known to Pharaoh, "I will put a division between my people and thy people; tomorrow shall this sign be." And God has done the separating. Later on we see the great covenant at work:

"And yet for all that, when they be in

the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." (Lev. 26: 44-45.)

Moses continually reminded the children of Israel that God had chosen them:

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. 4: 7.)

"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

The great cry of Joshua to God when Israel was threatened with extinction was, "And what wilt thou do unto thy great name?" This not only stands out as a remarkable and successful appeal to Jehovah but the very fact that it was made at all reveals the intimate association of the Divine Name with Israel and confirms the inseparable nature of the tie which then existed between Israel and His Great Name.

Joshua knew about the Abrahamic covenant and rightly saw reproach, dishonor and contumely coming upon that Name if Israel were destroyed. That reason exists in fullest force today, for if that covenant was to Abraham's seed, "in their generations for an everlasting covenant," then it must be in full force today and right down to the end of time if God is faithful. The Psalmist, too, knew all about it, for he speaks in very decided language:

"For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." (Ps. 135: 4.)

The Great King, David, speaks also some very bold words to God in his remarkable prayer:

"And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to him-

self, and to make him a name? . . . For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God." (II Sam. 7: 23-24.)

A most daring and even presumptuous claim for David to make if it was not true. God, through the Prophet Isaiah, makes many similar declarations:

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off . . . I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." (Isa. 48: 9-11.)

Another what? Another God? No! It cannot be that. Is it "another people"? It would seem so, for it proceeds:

"Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." (Isa. 48: 12.)

The Book of Ezekiel is full of references by God to His Holy Name:

"And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel." (Ez. 20: 44.)

"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O House of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (Ez. 36: 22.)

In the above and many similar passages we see the anger of the Lord stayed and the bolt of Divine vengeance which Israel had deserved held back — and even turned into undeserved favor by the consideration of its effect on God's Great Name! Describing events to occur at the close of the age, when the great battle of Armageddon is concluded, and Gog and all his hosts are destroyed, we have these words:

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. . . . Neither will I hide my face any more from them, for I have poured out my Spirit upon the House of Israel." (Ez. 39: 25-29.)

Therefore, the motive of God in treating Israel with favor, which has operated for the last 3,000 years, still operates and will continue to do so right up to the end of time (Jer. 31:

35-36). If that statement is denied, we should ask: "Has God ceased to have any regard then for His Holy Name?" For if He still has that same regard, then the same reason must operate for the same treatment of Israel. The Name, the people and the treatment are all bound up together.

God said to Israel in Isaiah's day, "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 3). And on another occasion, "This people have I formed for myself; they shall show forth my praise." These two passages are much more than promises. They are the declared purpose of God Almighty to glorify Himself through Israel. Consequently, not only His Name is bound up with them, but also His glory — to say nothing about His truth and honor. Now, if any disaster happens to Israel, and she is cast off, disinherited, or superseded, what becomes of God's Name and His glory, and what of His truth and honor?

One leader of the Church has recently said, "God has now no special people." And another has said: "Let us beware of making God a tribal God." I wonder whether either of them has read Psalm 83:

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. 83: 3-4.)

Or Jeremiah's words:

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them." (Jer. 33: 24.)

The remarkable way in which these warnings fit the modern religious scorners is truly alarming. One would have thought that these stinging words would have given them pause in their mad speculations. But the fact is, some of them are not a ware of what there is in the Scriptures and many more know it only by the hearing of the ear; they give it no credence whatever. In the Psalmist's day, and in Jeremiah's, it was the enemies of Israel who were saying it; today, alas! it is even being said by preachers and teachers of the Word.

Another prominent minister recently said: "It was a great pity that the Christian Church was ever saddled

with the Old Testament." What glaring folly! What colossal ignorance! What awful presumption! A teacher of the Word standing up to God and daring to say that His Word — the only Scriptures which our Lord had — is a drag on the Christian Church. To what lengths will men go in their religious fanaticism! The two Testaments cannot be divided: they are one revelation from God to man. Either fails in its purpose completely without the other.

We read in Peter's record, "One day is with the Lord as a thousand years, and a thousand years as one day." Therefore, when God spoke to Abram and made that vital Covenant with him, in His reckoning of time it was only four days ago! Not even as far back as last week, yet men say that Israel is on the scrap-heap, the Covenant of God broken. What would we say of a man who entered into an agreement with us on Monday, affirmed it on Tuesday, emphasized it on Wednesday, re-affirmed it with delight on Thursday and then on Friday repudiated it? We would say some very pointed things about him and if the agreement was in writing the law courts would not let him off. Yet that is exactly what men say that God has done. Can it be credited that men should have such a debased conception of the honor of an unchangeable God?

In Numbers 6: 22-27 we read:

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make his face shine upon thee; and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them."

God Himself had put His Name on their ancestors, Abram and Sarai. Here God commanded Aaron and his sons, when they officiated before the whole people, to put God's Name on them. This is God's dealing with the whole nation, not a select few. Not that the Name was not there before: it was. It had been placed on Abram and Sarai before the promised seed, Isaac, was born. When the miracle child Isaac came, he was born with the rights full and undisputed which had been given to his father and mother.

But here was further and later evidence of God's good will, confirming

renewing, emphasizing and a perpetual reminder to Israel that she was blessed with God's great Name.

It was not contingent upon Israel's obedience, for they were obstinate, disobedient and sinful. Moses, their leader, charged them many times with this. Forty years after this occasion he said to them:

"From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." (Deut. 9: 7.)

Obviously, this blessing and the placing of God's Name upon them was not because of their righteousness. We cannot imagine that God would do this strange thing as a temporary expedient. Surely, if read correctly, it is a command to be continuously observed when the people are assembled together for worship, or when dispersing after being assembled.

Even 1,490 years later, in New Testament times, when Zacharias, the father of John the Baptist, served in the temple and the Angel came and spoke to him, the Record states:

"And the whole multitude of the people were praying without at the time of incense." (Luke 1: 10.)

Then, when the Angel had struck Zacharias dumb, the Record states:

"And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them . . . for he beckoned unto them, and remained speechless." (Luke 1: 21-22.)

By this we see that the people were praying and waiting for the priest, Zacharias, to give them the usual blessing but because he was struck dumb he could not, so he beckoned to them. This was in response to the command to Moses, ordering Aaron and his sons in perpetual succession to put God's Name upon the children of Israel.

Has this Divine command ever been rescinded? I am not aware that it has. And, strange to say, it is still in use today in the English National Church. No part of the church service is so impressive or so solemn as when the minister stands up with outstretched arms over the people and they, standing with bowed heads, receive this old-time, God-ordered, God-ordained Israel blessing.

If we of the Anglo-Saxon race are the children of Israel, that same Name

must be upon us. And that same God-ordained blessing is ours. On the contrary, if we are not that Israel, what are we doing using that singular, God-ordained, Israel form of blessing?

I wish to show that God has always worked with Israel for His Holy Name's sake and that will be His attitude and action right down to the end of time. In times past He has distinctly declared that this was His method, and that alone was the reason for Israel's preservation and forgiveness. Let us observe this for a moment.

Time: Past

"But I wrought for my name's sake, that it should not be polluted before the heathen." (Ez. 20: 14.)

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen." (Ez. 36: 21.)

Time: Present

"Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (Ez. 36: 22.)

"Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." (Ez. 36: 32.)

There we have God declaring in the most pronounced manner that His method of treating Israel in Ezekiel's day (B.C. 587) was not according to Israel's merit or lack of it, but according to how it affected His own Holy Name.

Let us take one example of this from Jeremiah 32: 30:

"For the children of Israel and the children of Judah have only done evil before me from their youth."

It is not speaking there of the youth of a man, going back thirty years. It is speaking of the youth of the nation, the inception of the nation, going back a thousand years. The people had "only done evil." Think of it! That is God's charge, yet in the same chapter there is heaped upon them blessing after blessing:

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and

of their children after them. . . . Yea, I will rejoice over them to do them good." (Jer. 32: 37-41.)

Are these blessings for the people who have done only evil? Yes, they are for them.

"And I will plant them in this land assuredly with my whole heart and my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (Jer. 32: 41-42.)

What can we make of all this? It is mercy, compassion, love beyond our utmost conception heaped upon the wayward, disobedient, rebellious House of Israel.

Time: Future

Now I wish to show that God's treatment of the nations that come up against Israel at Armageddon, and of Israel herself in that coming final catastrophe, is, by God's own declaration, for His Holy Name's sake. In Ezekiel 36 we find that God takes it as a reproach upon His own Name that Israel had been carried away from their land into captivity. Listen to this:

"And I scattered them among the heathen. . . . And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land." (Ez. 36: 19-20.)

These statements picture the heathen deriding and throwing contempt upon Israel because they had had to leave God's land. But look at God's answer to this profaning of His Name:

"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen . . . and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ez. 36: 22-24.)

Then comes Israel's cleansing:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you . . . and I will put my Spirit within you,

and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 25-27.)

And the root and the cause of it all is, as verse 22 tells us: "For mine holy name's sake." Verse 32 confirms it:

"Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." (Ez. 36: 32.)

The cleansing is to be accompanied by the dwelling in the cities and the building of the wastes:

"In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." (Ez. 36: 33.)

There you have it: the saving and deliverance of Israel before the eyes of the heathen is the thing that sanctifies God's great Name!

But in the 38th and 39th chapters of Ezekiel we have the final defeat and destruction of Gog at the battle of Armageddon and, as will be readily seen, it is all to clear and vindicate God's Holy Name:

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." (Ez. 39: 25.)

That is the final result. Now turn back for the detail:

"And thou [this is Gog] shalt come up against my people of Israel [notice who he comes against], as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . And it shall come to pass . . . that my fury shall come up in my face. . . . And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38: 16-23.)

Now look at verse 7 in the next chapter:

"So will I make my holy name known in the midst of my people of Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." (Ez. 39: 7.)

There you have the motive for it all — keeping God's Holy Name clean — and Israel's redemption and deliverance is bound up with it. Look how it finishes; pay particular attention to that little word "in." Notice where the Lord will be in the coming, great climax: "The heathen shall know that I am the Lord, the Holy One *in* Israel."

Wherever Israel is at the present moment, she is being treated according to the same principle. It is for God's Holy Name's sake, not according to Israel's deserts. Then, finally, there comes the triumphant justifying of the Name, the sanctification of it, as the Scriptures state, in the eyes of all the nations. Then, with power and might irresistible, with pomp and circumstance indescribable, He comes to smite Gog and all his hosts and there falls upon him an overflowing rain, earthquake, hailstones and fire direct from heaven, till his great army is consumed and only one-sixth of it is left.

Then Isaiah's words will find full fruition:

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52: 10.)

God's great Name, besmirched by Israel, shall be finally cleared and it will be shown before all the world to be so in Gog's overthrow and Israel's miraculous and everlasting deliverance. These are not idle statements, constructed to deceive the unwary; they are the words of the Living God. Consider that fact seriously for they will come to pass as surely as the sun rules the day and as the earth stands firm beneath our feet.

DOCUMENTARY STUDIES

By HOWARD B. RAND, LL.B.

A BIBLE student's handbook of inestimable value. This is a book packed with timely information on subjects of vital interest to every earnest student of the Scriptures. Valuable articles which have appeared in past issues of DESTINY have been arranged under suitable headings as shown in the table of contents. But in order that these articles may be of the greatest help to the student, *thirty-five pages of Scripture and concordant index make ready reference to any text or subject a matter of a few moments and render this book invaluable for study purposes.* Well over 2,000 verses from Genesis to Revelation are quoted and commented upon.

Students of history, prophecy and political economy cannot afford to miss the timely information compiled and conveniently arranged in this important volume.

Present world trends are proving how accurately the prophets foretold history. The clash between the contending forces of good and evil, of righteousness and aggression, and the ultimate outcome of the present sanguine struggle for power are subjects with which this book is concerned.

Documentary Studies also outlines the only plan which will bring peace to a troubled world. Here is set forth the purpose of the Advent of Jesus Christ and the part that men and nations will have in the events leading to the day when He will assume His great authority and rule.

This is a book to which you will refer again and again, for it contains the answers to many questions which continually arise in the minds of those who desire to know more about the Bible and its teachings.

602 Pages

CONCORDANT AND
SCRIPTURE INDEXES

\$5.00 Postpaid

DESTINY PUBLISHERS
HAVERHILL, MASSACHUSETTS

Zionism: A Broken Vessel

By REV. E. J. SPRINGETT

SUNDAY, MAY 16, 1948, will very probably be remembered as one of the most fatal and tragic dates in the annals of history. Certainly it marked the beginning of a series of events which will have the most tragic and, at the same time, the most glorious results. It definitely marks the beginning of the final act in the great drama of human history and points inexorably to the imminence of the final conflict in the age-old struggle between the forces of good and evil. The sequence of events now gathering momentum will culminate in the Battle of that Great Day of God Almighty, which will have been preceded by the complete and utter collapse of the Babylonian Economic System and the realization, as a result of this, that the only hope for humanity lies in the functioning of the Kingdom of God on earth under the direct and personal sovereignty of Jesus Christ, the coming King.

The surrender by Great Britain of the Palestine Mandate and the evacuation from the Holy Land of British troops, followed as it has been by the declaration that Palestine is now a Jewish State to be known by the name of Israel, is the spark that has set light to a mass of combustible material which will rapidly develop into a world conflagration. As a result we have now clearly before our eyes the definite fulfillment of the prophetic declaration of the Prophet Zechariah through whom God declared:

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. 12: 2-3.)

Because there is so much definite ignorance concerning the true meaning of what is taking place and of the tremendous and tragic nature of the events now transpiring, it is worthwhile, even at the risk of being repetitious, to once again examine certain

basic facts which are of supreme importance, and which have been either deliberately ignored in the past, or else just as deliberately falsified and denied.

Palestine has become the focal point of attention for the whole world. It is not the first time this has occurred and it is well to remember that the land is destined, not merely to focus world interest, but to become the center of world government. There in the City of the Great King, according to the clear and definite pronouncement of God, the Throne of the Lord, which is the Throne of David, is to be established and occupied by Him "whose right it is." He is none other than Jesus Christ our Lord of whom the Angel Gabriel declared to Mary:

"The Lord God shall give unto him the throne of his father David: And he shall reign over the House of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

The present position with regard to Palestine is the result of continued and willful blindness on the part of both leaders and people in Anglo-Saxon-dom; indeed, in the world at large. Nowhere has this blindness been so great as among those who call themselves Christians, who should therefore regard the Bible as their guide and as containing authoritative information on this and on all other questions affecting the nation's life.

Let it be remembered that merely from the point of view of geopolitics Palestine occupies the most important position, strategically, of any country in the world. It is described as being "earth's very center" for the Hebrew word "navel," used in relation to it, has this literal meaning. Any power in control of Palestine could, because of its supreme strategic importance, command the principal trade and communication routes of the world. Further—and this is something very rarely mentioned—Palestine possesses within it almost incalculable wealth due to the chemical and mineral deposits within the Dead Sea area, wealth which has been estimated not merely in

millions, or billions, but in trillions of dollars. We cannot believe that the Zionists and others are not aware of this fact.

Let it be remembered also that Palestine is the only land in the world of which the ownership and possession are definitely stated by Deed of Gift from God. The full details of this are specifically recorded in the Bible, a fact which should be carefully studied by all who call themselves Christians, as well as others who, from misguided feelings of sympathy, have been led to support the claims made by the Zionist political parties which have no basis whatever in fact.

Briefly, here are some of these facts. The land of Palestine, as well as the whole of Mesopotamia from the Euphrates to the Nile and from the Mediterranean to the Great Desert, was given by God to Abraham and his seed through Isaac forever. The following is one of many statements in the Scriptures to this effect:

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15: 18.)

This land grant was a special clause in the everlasting Abrahamic Covenant. Provision for the Arabs, the descendants of Abraham through Ishmael, was also made, for of them it was said that they shall dwell in the presence of their brethren (Gen. 16: 12). Many generations later, when Moses was giving final instructions to the people of Israel as they were about to enter the Promised Land, he said:

"Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your coast be." (Deut. 11: 24.)

This was specifically reiterated to Joshua when he received his commission from the Lord to lead Israel into the land:

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do

give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." (Joshua 1: 2-4.)

The seed of Isaac developed into twelve-tribed Israel of which, let it be emphatically stated, Judah, from whom the truly Israelitish Jews have descended, was only one tribe. After the Exodus and the subsequent conquest of the Promised Land by Joshua, the land was divided among the twelve tribes and each section was most carefully delineated geographically. Later, when in the days of Rehoboam the nation Israel split into two sections, they became known as the House of Israel and the House of Judah. The ten-tribed House of Israel occupied the northern part of the country with Samaria as its capitol, while the two-tribed Kingdom of Judah occupied the southern area with Jerusalem as its capitol. Later, the northern tribes were removed by a series of deportations to Assyria and the land was peopled by various captive peoples later called Samaritans. Judah remained in the land until the time of the Babylonian captivity from which, after 70 years of exile, only a remnant returned to Jerusalem and Judah under Ezra. The descendants of this remnant became the Jewry of Christ's day but were not a self-governing nation, being under the jurisdiction of the Roman Empire.

God promised perpetuity of existence to Israel and perpetuity of existence to the Davidic Throne (see Jeremiah 31 and 33). Both Israel and the Throne are, therefore, in existence today. It has been demonstrated beyond all cavil that within Anglo-Saxondom Israel of the ten tribes is found. The British Commonwealth of Nations and the U.S.A. are the company of nations and the nation that God declared Israel would become. On this basis, then, Palestine belongs to Anglo-Saxondom and the House of David, now in Britain, has a specific interest in Palestine since the place of the Throne will be in Jerusalem when Jesus Christ returns to reign.

Palestine was recovered by conquest in A.D. 1917 when British Forces under General Allenby entered Jerusalem and, by right of conquest alone, Great

Britain could have claimed the ownership of Palestine. Ignoring these facts, Britain foolishly handed Palestine over to the League of Nations and then, just as foolishly, accepted authority as the Mandatory Power from the same League. For 25 years she has loyally carried out her responsibilities under the Mandate, but due to the reprehensible tactics of Zionist agitators, aided and abetted by the United States government because of its insane desire to placate the Zionists for vote-catching purposes, Britain decided to withdraw from Palestine. Meanwhile, the United Nations, with an absolute and callous disregard of facts, and largely inspired by the United States, decided on November 29, 1947 that Palestine should be partitioned between the Jews and Arabs. The partition plan was acceptable to neither party and, it is now quite evident, can never be implemented. Indeed, the United Nations has already acknowledged this fact and is now considering trusteeship; another false move contrary to the Divine purpose. God has specifically declared that the land of Palestine shall revert to all Israel. Read the 37th chapter of Ezekiel where the method of partition is clearly delineated.

Now, in defiance of the clearly stated decree of Almighty God, the Zionists have declared Palestine a Jewish State under the name of Israel and they are appealing to the United Nations for support and protection. Thus the Zionist movement, which has been described as "the most gigantic, the most dishonorable and the most dishonest fraud in all history," has come to its final culmination. But it is doomed to fail, for the proclamation of a Zionist State is, let me repeat, in direct defiance of the expressed purpose of God. Those governments who, because of diplomatic and other pressures, recognize the new State of Israel, as it is called, will also be found ranged on the side of those who defy Almighty God and His stated plan.

The newly proclaimed State of Israel will never attain permanence. The Zionist Party does not represent true Judah and it does not have the actual support of present-day Orthodox Jewry. But even if it did, Palestine will never become a Jewish State. It never has been a Jewish State. Judah never occupied more than the southern section of Palestine in the territory given to Judah and Benjamin. In our

Lord's day Jewry was not a self-governing state even in the province of Judea, but was subject to the Roman Empire and under the governorship of Pontius Pilate. All this is in fulfillment of the decree of Almighty God proclaimed to ancient Judah by the Prophet Jeremiah who used the illustration of a clay vessel which he smashed into fragments before the eyes of the Elders of Judah. The Prophet had received the following instructions:

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jer. 19: 10-11.)

Words cannot be more emphatic than the phrase, "*that cannot be made whole again.*" This judgment was later confirmed by Jesus Christ who, speaking of that same city of Jerusalem, declared:

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." (Luke 19: 43-44.)

Tragically was this sentence carried out when in A.D. 70 the armies of Titus the Roman destroyed Jerusalem amid scenes of unparalleled horror. Jesus also related a parable in the presence of representatives of Jewry, the significance of which was perfectly clear:

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants [the prophets] to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" (Matt. 21: 33-40.)

The answer to the question in the parable is the statement by the Lord as to the absolute impossibility of Jewry ever becoming a state or nation again:

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits of their seasons." (Matt. 21: 41.)

The "other husbandmen" are represented by the House of Israel and Jesus continued by saying:

"Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." (Matt. 21: 42-45.)

Those men of Jewry knew that Jesus referred to them when He said, "He will miserably destroy those wicked men" and it was for that reason that "they sought to lay hands on him" as the final verse of the 21st chapter of Matthew points out. They knew they

had heard, in Jesus' words, the irreversible decree of Almighty God.

Israel will indeed return to Palestine and the governmental seat of the Kingdom of God will be in Jerusalem. But the restoration of Palestine to Israel will be to the whole House of Israel, the nation bringing forth the fruits of the Kingdom.

Before Jeremiah was told to present himself before the men of Judah with a potter's vessel and break it to pieces in their presence, he had been instructed to go to the potter's house and observe his operations:

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18: 3-6.)

This is in sharp contrast to the message and demonstration before the men of Judah and is conclusive proof in the Lord's own words that neither Judah alone, nor Jewry, nor the Zionists will be used of God to fulfill His will concerning Palestine. Through

Jeremiah the Lord made His future purpose clear:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 31-34.)

The time is rapidly drawing near when true Israel and true Judah will be known. In the midst of the dark clouds of apprehension, doubt, perplexity and fear which surround us it is good to be able to perceive the gleams of light now flashing upon the horizon and to know, because we believe God's Word, that His own declaration will be completely fulfilled: "So the house of Israel shall know that I am the Lord their God from that day and forward" (Ez. 39: 22).

TWO IMPORTANT PAMPHLETS

Who Shall Possess Palestine?

By HOWARD B. RAND. To whom does Palestine belong? Until this is answered correctly and the land of Israel is in the undisputed possession of those to whom it belongs, trouble and turmoil, intrigue and war will afflict mankind. Because Palestine is becoming a major problem to the world today, the facts set forth in this pamphlet are worthy of careful study. A search of the Record does reveal the rightful heirs and sets forth Biblical factors which must ultimately be recognized as the only solution to the Palestine problem. (16 pages)

The Jewish Problem

By JOHN ENGLEDOW. It is useless to deny because it is impossible to conceal, as Disraeli said, that the essential hard core of the Jewish problem is the implacable hatred of the orthodox Jews for Christianity and Christian civilization. It is a fact which makes the Jewish people an irreconcilable element in every Christian community. Mr. Engledow points to factors which may explain, other than filial devotion to a patriarchal past, the present persistency of Jewry in their claims to Palestine. (8 pages)

Both Pamphlets Will Be Mailed Postpaid for Twenty-five Cents

DESTINY PUBLISHERS

• HAVERHILL, MASSACHUSETTS

Holy Land Truce

ACTION IN THE CURRENT world drama ebbs and flows, with periods of intense activity being followed by calmer interludes while the background is being set for the next scene.

Following the establishment of the Jewish state on May 14, 1948 and its appeal to the United Nations on May 16 (see *Prophetic Milestones* in *DESTINY* for July 1948) the United Nations Security Council proposed a truce to take effect on May 24. The deadline passed without any letup in the fighting between Jews and Arabs, and the Security Council granted the Arabs another 48 hours in which to consider the proposal.

The chart shows the significant chronological pattern behind UN efforts to arrange a truce. The appeal of the Jewish state came on May 16, 2 x 286 days lunar after the important date of October 30, 1946 when the United States rejected Soviet disarmament proposals. The May 24 events came on a date doubly marked, it being the mean terminal of the 2 x 286-day cycle and also 666 days lunar before the March 11, 1950 date which will mark the solar terminal of 9 x 1290 days after British entry into Jerusalem on December 11, 1917.

On May 27 Great Britain proposed a four-week armistice for the Holy Land during which the United Nations would try finally to pacify Palestine. Russia countered by demanding an immediate and forceful UN crackdown to end the war. This came on the lunar terminal of 1040 days after release of the first atom bomb on August 6, 1945.

Both the Jews and the Arabs accepted the United Nations proposal for a four-week cease-fire in Palestine on June 1, the solar terminal of the 2 x 286-day pattern extending from October 30, 1946. However, conditions attached to the acceptance by both sides made it evident that efforts to mediate a permanent settlement would face well-nigh insuperable hurdles.

The Arab-Jewish truce went into effect on June 11, a date 1040 days after August 6, 1945. After a flurry of reported violations from both sides during the truce's first hours, uneasy peace descended over the Holy Land. The

center of attention then shifted to the island of Rhodes, where the United Nations mediator, Count Folke Bernadotte, intended to conduct peace negotiations during the four-week truce.

Thus the Arab-Jewish phase of the precarious Middle Eastern situation was temporarily calmed. All the explosive potentialities remain, however, and scenes of renewed violence may be anticipated shortly.

— WILLIAM O. LAY, JR.

Key to Chronological Factors

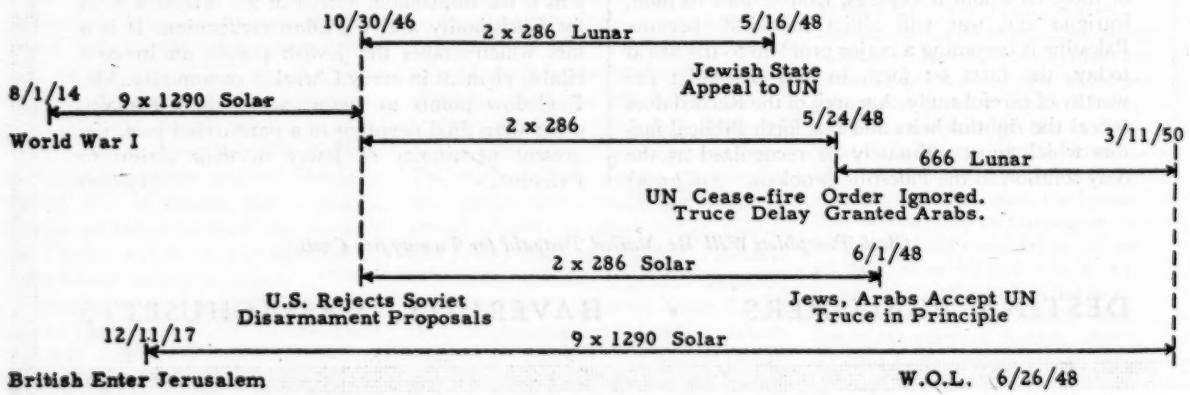
286 — The displacement factor of the Great Pyramid; signifying displacement from God's plan of perfection.

666 — The number of Man (Rev. 13: 17-18). If 6 is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it. 666 is therefore the trinity of human perfection, the "perfection of imperfection" through the culmination of human pride independent of God and in opposition to Christ.

1,040 — The difference between the prophetic number 1,260 and 2,300, which periods are both soli-lunar cycles. While this number does not appear on the surface of the Bible, yet it is used again and again in chronology.

1,290 — The number of the beast and a number associated with desolation (see Daniel 12: 11).

(From *Documentary Studies*, pages 125-130.)



THE BOOK OF THE LAW

CHAPTER VII REBELLION AND CONQUEST

FOLLOWING THE FAILURE of the people to believe the report of Caleb and Joshua, two of the spies sent into Canaan, and to follow their advice to go up and possess the land, Moses led the people back into the wilderness. This was done in accordance with God's command to him. Moses was then instructed to teach the people the distinction between presumptuous sins and sins of ignorance:

"Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." (Num. 15: 29.)

An atonement could be made for all who sinned through ignorance and those sins would be forgiven:

"But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Num. 15: 30-31.)

Presumptuous Acts

The meaning of the word presumptuous in the Hebrew is "with a high hand." It signifies a deliberate, overt act with the intention of violating a prohibitory law, having contempt for that law. Multitudes of Sabbath breakers today have such an attitude toward the keeping of the Law of Sabbaths. All who know such a law exists are presumptuous and manifest a spirit of contempt for that law as they continue to violate its stipulations. A test case came before Israel on this very question while they were in the wilderness, for a certain man, despising the Law of Sabbaths, was gathering wood on that day. The account states:

"While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." (Num. 15: 32.)

Judgment for Sabbath Desecration

This man was brought to Moses and Aaron and before all the congregation of Israel. He was held while inquiry was made of the Lord as to what should be done to him. He had deliberately violated the law, knowing that under the requirements of the Sabbath law he should not be out gathering wood on that day:

"The Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." (Num. 15: 35.)

Obeying the command of the Lord, the man was executed as a presumptuous sinner for he had demonstrated that he had only contempt for the requirements of the law. Thousands of men and women today are just as presumptuous in their refusal to respect the requirements of God's Sabbath. Because judgment does not seem to follow swiftly, multitudes have multiplied their contempt for the Word

of the Lord wholly unaware of the inevitable results. The lines of poetry by Friedrich von Logan are to the point:

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

Just as surely as night follows the day, judgment will be executed upon all who despise His Word and refuse to keep the requirements of His laws. Once an individual has become acquainted with the provisions of the law, regardless of how the knowledge of that law comes to his attention, it is a dangerous thing for his peace, prosperity and health to deliberately violate that law's requirements. If men persist in doing so, they demonstrate presumption and self-will and cannot escape ultimate punishment for their contemptuous attitude.

Korah's Rebellion

Korah, first cousin to Moses and Aaron, led a rebellion against their leadership. Associated with Korah in this rebellion were Dathan and Abiram and two hundred and fifty princes, famous men in Israel, representing many tribes. Addressing the people, they said they had had enough of the pretensions to leadership of Moses and Aaron for God was not with them alone. In their arrogance these rebellious men declared that God was also with them and had given them power. When Moses heard what these men were saying he bowed his head and spoke to Korah and all those with him, saying:

"Tomorrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." (Num. 16: 5.)

Murmuring Against Aaron

Here we have an example of men who aspire to take office and wield power, who envy the leadership vested in others. Israel had increased greatly in strength and power as a nation during their wilderness trek and leaders had developed among the people. The men who were in opposition to Moses were of the tribe of Levi which had been separated from the others as the priestly tribe that they might furnish men to administer the affairs of state. The Levitical office of priesthood did not include tasks of officiating at the altar of the Lord. Nevertheless, these men, who were not of the family of Aaron, desired to take over his office. God had assigned the task of carrying on the temple worship to the family of Aaron alone. Moses chided them for seeking the priesthood that had been assigned to Aaron:

"Both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?" (Num. 16: 11.)

Dathan and Abiram

Moses then summoned Dathan and Abiram to come to him but they refused, saying:

"Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness,

except thou make thyself altogether a prince over us? Moreover thou hast not brought us unto a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up." (Num. 16: 13-14.)

Dathan and Abiram completely overlooked the fact that it was rebellion within Israel, when they refused to go up to possess the Promised Land, that had prevented Moses from leading them into a land flowing with milk and honey. But, as is so often the case, the very ones responsible for an evil situation attempted to charge that responsibility to others. Moses was charged with failure to fulfill the promises he had made to Israel when they were in Egypt. Actually, the failure to possess the land promised was due to only one thing — their own unbelief. This rebellion had now become very serious in the camp, for Dathan and Abiram were flouting Moses' authority to the extent of refusing to heed his summons to appear before him. Moses became very angry at this and, addressing the Lord, he said:

"Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them." (Num. 16: 15.)

Moses Appeals to God

Moses was accused of being a tyrant so he set forth evidence to the contrary in this statement concerning his past conduct. Moses' final appeal as to the justice of the position he had assumed was directly to the Lord and he then told Korah that he, with all his associates, were to come before the Lord. Aaron was to be there also and each man was to have his censer with fire in it and stand before the door of the Tabernacle. Korah was evidently so filled with his self-importance that he assumed the outcome would be in his favor so he gathered his associates before the Tabernacle as requested. Then the Glory of the Lord appeared to all the congregation. The Lord summoned Moses and Aaron to separate themselves from among the congregation as He was about to consume them with might. The Lord was fully aware of the extent to which this rebellion had gone, for it had affected the entire congregation. But Moses and Aaron fell upon their faces, pleading with the Lord not to destroy the congregation because of one man's sin.

The Ground Opens

The Lord issued further instructions that the congregation was to move away from the tents of Korah, Dathan and Abiram and Moses instructed the people accordingly:

"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." (Num. 16: 26.)

The people moved away from the vicinity of the tents of those men and Moses thereupon announced:

"Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." (Num. 16: 28-30.)

As Moses concluded his remarks the ground split under the rebellious men and the earth opened up and swallowed

them, their tents and their families, with all their wealth. They went down alive into their graves and the earth closed over them. Then all the congregation of Israel standing around them fled with a shriek, saying: "The earth may swallow us also!"

Fire of the Lord

The two hundred and fifty men who were also in rebellion were destroyed by a consuming fire that went out from the Lord. This consuming or devouring fire from the Lord is a fire that will later be used by Him to destroy the enemies of His Kingdom. Elijah used this same fire in his demonstration of the might and power of God during the trial with the prophets of Baal. At that time God answered Elijah in a consuming fire and heat comparable with the energy released by the splitting of the atom.*

At the climax in the conflict of the ages Esdras describes his vision of the destruction of the armies of evil aggression in the following terms:

"And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together, the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 8-11.)

Israel Rebels

It was this very fire of God that brought instant death to the two hundred and fifty men who had followed Korah in his rebellion. The rebellion had so affected all Israel that the people were incensed against Moses and Aaron. The very next day they said to them: "Ye have killed the people of the Lord." Then they all joined together against Moses and Aaron. God knew from the beginning that the spirit of rebellion had permeated the entire camp and it was because of this that He had moved to destroy the congregation. But Moses and Aaron had interceded for them and only the leaders of the rebellion were punished. This did not eradicate the spirit of revolt as subsequent events clearly demonstrated. As the people joined forces together against Moses and Aaron the Glory of the Lord appeared again in the Tabernacle and the Lord spoke to Moses:

"Get you up from among this congregation, that I may consume them as in a moment." (Num. 16: 45.)

Moses commanded Aaron to take a censer and put fire from the altar in it and go quickly into the congregation to make an atonement for them, "For there is wrath gone out from the Lord; the plague is begun." (Num. 16: 46.)

The Plague

Aaron made haste to do as Moses had commanded him and ran to the people where he found many already dying of the plague. He made an atonement for the congregation and stood between the dead and the living. The ravages

* See "The Fire of God," DESTINY for October 1945, and "Elijah the Tishbite," DESTINY for July 1947.

of the plague subsided. The number that died of the plague was 14,700 in addition to those who died with Korah.

Priesthood Confirmed to Aaron

In order to forever settle the question as to who held the priesthood in Israel, the Lord asked Moses to speak to the children of Israel, instructing them to take a rod for each of the tribes, writing the name of the tribe upon the rod. Upon the rod of Levi the name of Aaron was to be written. These rods were to be laid up in the Tabernacle of the Congregation before the Ark of the Covenant:

"And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you." (Num. 17: 5.)

Moses did as he was instructed and the rods were placed before the Lord in the Tabernacle. In the morning Moses went in and Aaron's rod had budded, bringing forth blossoms and bearing almonds. The rods were brought out to the children of Israel and each man examined his rod. When they saw that it was Aaron's rod that had budded and blossomed they ceased their murmurings. If anyone had continued to oppose Aaron after that demonstration it would have meant death. Aaron's rod was returned to the Tabernacle to be kept as a witness that it was his house that God had selected to exercise the prerogatives of the priestly office.

Sacred Censers

The priesthood having been confirmed to Aaron and his sons, further instructions were given concerning the Tabernacle and the duties of both the Aaronic and Levitical orders of priesthood. Two memorials were added to the Tabernacle as a result of Korah's rebellion. The two hundred and fifty men had censers in their hands and the Lord spoke to Moses after the destruction of those rebels by fire:

"Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and his company." (Num. 16: 37-40.)

The second memorial was Aaron's rod that had budded. It was placed within the Tabernacle before the Ark of the Covenant.

Miriam's Death

In the first month of the fortieth year of Israel's wanderings they came into the Wilderness of Zin. There Miriam died and was buried. There is almost no record of the events which occurred between the year the spies were sent into Canaan and the year of the entrance into the Wilderness of Zin nearly 40 years later.

The Rock Gives Water

No water was found in the Wilderness of Zin and the people complained once more to Moses and Aaron, saying they would die of thirst:

"Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." (Num. 20: 3-5.)

Moses and Aaron went from the presence of the people to the door of the Tabernacle where they fell upon their faces and the Glory of the Lord appeared to them. Then the Lord said:

"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." (Num. 20: 8.)

This was the same rock that gave water to the people to drink at Horeb (Ex. 17: 6). The first time Moses was told to strike the rock but this time he was instructed to speak to it only. Moses took his rod and gathered the congregation together before the rock where he proclaimed:

"Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." (Num. 20: 10-11.)

Emblem of Christ

Moses failed to give God the glory for the miracle and did not carry out His express command to speak to the rock only. Instead, he struck the rock twice. This rock was symbolical of Christ who was only smitten once that we might receive from him the living waters of life. Paul refers to this rock as a type of Christ when referring to Israel receiving water in the wilderness:

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10: 4.)

Moses and Aaron Condemned

The Lord spoke to Moses and Aaron and said:

"Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20: 12.)

Edom Refuses Israel Passage

Moses sent messengers from Kadesh to the King of Edom informing him of the trials that Israel had endured and of their deliverance from Egypt. Now they were at Kadesh, a village at the edge of his border, he explained, and he continued:

"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders." (Num. 20: 17.)

The Edomites refused to give Israel passage through their land so the children of Israel journeyed from Kadesh and came to Mount Hor in the highlands on the border of Edom. Edom was later condemned for this unfriendly attitude toward Israel, for history records that they were found in later times in league with Israel's enemies in

aggressive warfare. For this they were severely judged by God, as Ezekiel points out:

"Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." (Ez. 25: 13.)

Aaron's Death

The Lord informed Moses that Aaron would die in that place and "be added to his people." He was not to enter the Promised Land for he had rebelled against the word of the Lord at Meribah-Kadesh when water was provided for the people from the rock. Thereupon, Moses went up into Mount Hor with Aaron and his son Eleazar. The priestly robes were taken from Aaron and put upon his son. Then Aaron died upon Mount Hor at the age of 123 years. The death of Aaron occurred at the end of the fortieth year of Israel's wanderings in the wilderness and the congregation of Israel mourned his passing for thirty years.

Israel's Vow

King Arad the Canaanite lived in the south of Canaan and the news came to him that the people of Israel were marching toward the land, following the route the spies had taken. His armies fought against the people and took some of them prisoners. As the result of this Israel vowed a vow before God that if He would deliver those Canaanites into their hands they would completely destroy their cities. The Lord accepted their vow and later assisted the Israelites who did accomplish the destruction of the Canaanite cities. This happened after Israel entered Palestine (see Judges 1: 17). They named the place *Hormak*, which means "utter destruction."

Israel Complains

Leaving Mount Hor, Israel retreated toward the Red Sea in order to skirt the land of Edom. This withdrawal depressed the people and they began to grumble against God and against Moses:

"Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." (Num. 21: 5.)

Fiery Serpents

The Lord sent fiery serpents as a scourge among the people and many were bitten and died in Israel. Ferrar Fenton translates the fiery serpents as "inflammatory serpents," while Moffatt translates the words as "stinging serpents." A note in *The Companion Bible* states:

"These fiery serpents may have been so called from the burning sensation of their bite, or from their vivid fiery color."

The Brazen Serpent

The harassed people hastened to Moses and confessed that they had sinned. They asked him to pray to the Lord to take the serpents away. Moses prayed for the people and was instructed to make a likeness of a fiery serpent out of brass and set it upon a pole. Everyone who was bitten was bidden to look upon the brazen serpent and be healed.

Later, in the reign of Hezekiah, when the King destroyed all idolatrous images, this brazen serpent was also destroyed by him because it had become an object of worship (II

Kings 18: 4). John referred to this serpent of brass when he stated:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3: 14.)

Of those who were bitten all who looked in faith toward the serpent lived; today all those who would have eternal life must look to Him who died on the cross that we might live.

Sihon and Og Defeated

Journeying on, Israel finally arrived at the border of the land of the Amorites. They encamped there and sent messengers to Sihon, King of the Amorites, asking permission to pass through his land over the king's highway. But Sihon refused and gathered his army to attack Israel. Israel met that attack, defeating the Amorites, destroying their cities and possessing their land.

Israel turned north and advanced, taking the road from Heshbon, the city of the Amorite King. Og, the King of Bashan, advanced to attack them there. However, the Lord told Moses not to fear him for Israel would do to him as they had done to Sihon. They consequently defeated him, his sons and all his forces and seized his country. Then Israel marched forward and encamped on the plains of Moab on the east side of the Jordan River opposite Jericho.

The very children whom Israel forty years before had feared would become prey to their enemies proved to be well able to defeat and destroy those heathen peoples who came out to attack them. The forty years spent in the wilderness, eating "angel's food" (Ps. 78: 25) and living in the open spaces, had developed a vigorous, rugged people. Thus, this new generation of Israelites was able to overcome the most formidable foes. Need we wonder that the fear of them terrorized the inhabitants of the land when reports about their power and might began to circulate among the Canaanite peoples.

Special Book Discounts and Library Privileges

HAVE you taken advantage of the opportunity to purchase books and literature at substantial savings, as well as Lending Library privileges now available? Many have already done so and we urge you to investigate this service. As a Co-operating Member you have the right to purchase books at substantial savings in cost, ranging from 15% on publications for which we are distributors to as high as 35% on books and literature we publish. These privileges are available to residents of the U.S.A. and possessions only. For full information, address your inquiry to:

Field Secretary

ANGLO-SAXON FEDERATION OF AMERICA

HAVERHILL, MASSACHUSETTS

The Statesmanship of Jesus

By REV. WM. P. GOARD

PART IV

SIX FOUNDATION DOCTRINES, which cover the ground of systematic theology, have been dealt with in the preceding three installments. These are the great doctrines listed in the sixth chapter of the Epistle to the Hebrews:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6: 1-3.)

The Church has been engaged in laying this foundation throughout the Christian dispensation and by this time the foundation should have been securely laid. Surely all that can be said has been said and all that needs to be written has been written concerning these doctrines. It is time to go on with the building of the superstructure.

Going On To Perfection

We do not discard the foundation, but we do *go on* with our building upon that foundation. It is not a call to march forward along a road; it is a call to proceed with the construction of the building. Many have been wearied with the constantly repeated foundation-laying. It is well to be wearied with a task when that task should have been done. It is well to demand progress after the first stage of construction has been accomplished. Therefore, let us "go on unto perfection."

The Great Architect's Plan

Let us examine the Great Architect's plans for the building, the foundation of which we have already examined. Many, reading this exhortation in Hebrews, think instantly of developing on this foundation a perfect individual Christian character. This is a very desirable aim, but it is not the teaching of this particular passage of Scripture since the passage refers

to the establishment of a national kingdom. Others would think of building upon such a foundation of Christian doctrine a glorious Christian Church. We look, however, in vain for a cathedral or church in the plans given for the building. The doctrines and procedure of the Christian Church are contained in the six-coursed foundation.

The Great Architect's plans call for the erection upon the foundation of a Throne, Sceptre and Kingdom. It is a royal palace instead of an ecclesiastical temple here presented. The Throne, Sceptre and Kingdom are on the earth, and the rule connected therewith is an earthly rule, the subject of which is an earthly nation, *i.e.*, the nation Israel.

In order to secure the full meaning of this great exhortation we should refresh our minds concerning the conclusion drawn in Part I of these articles — that God, whose Name appears in the signature place of the document, is the author of this Epistle. We are convinced that the human authorship was deliberately withheld by the influence of the Holy Spirit so that the Name "God" might appear in its full significance in the signature place. We may regard this most wonderful Epistle, therefore, as a letter from the hand of our Heavenly Father Himself.

His Son

Since this is the case, it is a logical question to inquire concerning the nature and subject of this Heavenly letter. We discover that the subject of the letter is His Son. Let us contemplate again the majesty of the opening sentences:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [1] his Son, [2] whom he hath appointed heir of all things, [3] by whom also he made the worlds, [4] who being the brightness of his glory, [5] and the express image of his person, [6] and upholding all things by the word of his power, [7] when he had by himself purged our sins, [8] sat down on the right hand of the Majesty on high, [9] being made so much better than the angels, [10] as he

hath by inheritance obtained a more excellent name than they." (Heb. 1: 1-4.)

In this very wonderful manner the Son is introduced to us by the Father. The Epistle then proceeds to contrast the Son's position with that of the angels:

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." (Heb. 1: 5-7.)

These questions are climaxed with the marvelous affirmative statement:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1: 8.)

Deity, a throne, a sceptre and a kingdom — all these are included in this introduction by the enthroned and eternal Father of the enthroned and everlasting Son.

The Incarnate One

This is language addressed to One who is incarnate, a Man who once dwelt on this earth of ours. He was born in a village, the position of which is well-known. He lived His life in another village equally well-known. He traveled over roads still pressed by human feet. He visited the city of Jerusalem time and again. He was there apprehended, tried, declared innocent, yet delivered to His enemies, and by them was put to death.

He was buried in a tomb which still remains. He rose again from the dead and ascended into Heaven. Seated there at the right hand of the Majesty on High, He is the subject of this testimony of the Father. The wonderful testimony goes on:

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1: 9.)

This Divine anointing is the anointing of the King. It is well-known to the House of David, the occupants of the throne of which are anointed with the holy oil as King. But in this instance the Everlasting Son of the Eternal Father has been anointed with the oil of gladness above His fellows. The Divine Record continues with additional testimony:

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 10-14.)

Thus it is conclusively stated that the position of the Son of God on the right hand of His Father places Him infinitely above the angels. He became incarnate for a specific purpose:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2: 9-17.)

These Scriptural statements clearly set forth the reasons for the incarnation of the Lord Jesus Christ:

- 1) To suffer death.
- 2) To taste death for every man.
- 3) To destroy him who had the power of death.
- 4) To deliver from the fear of death and from bondage.
- 5) To make reconciliation for the sins of the people.

For this purpose He became a Man, born of the seed of Abraham, and he was crowned by His Father with glory and honor. We are therefore asked to

consider Jesus Christ the High Priest of our profession:

"Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses." (Heb. 3: 2-3.)

He is greater than Abraham, than the House of Aaron, than Moses. Bear in mind what this exhortation would mean to the Hebrew minds of the day in which this Epistle was written. If they could be brought to realize He was greater than Abraham and Moses, then, to them, He would indeed be the greatest of the sons of men.

The Son's Activities

We have taken special pains to inquire deeply into the personality and works of the Son of God, whom we found to be the subject of the Hebrews Epistle. The activities of God's Son are of utmost importance to us for, as we read the Scriptures which lie between the verses just quoted and the opening statements of Chapter 6, we realize that our relationship to God depends fully upon them. He has been revealed to us as the Son, possessed of a Throne, Sceptre and Kingdom.

The Abrahamic Covenant

How, then, do we proceed with the building upon the sure foundation? We take our direction from the statements which follow the discussion of the six-coursed foundation:

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6: 13-18.)

Why should the very first step of the post-foundation building be the Abrahamic Covenant — especially when the study introduced to us in the opening chapters of this Epistle is a study of the Son of God? It is because of the evident fact that Jesus Christ stepped into the very heart of the Abrahamic Covenant; that His Throne, Sceptre and

Kingdom are founded absolutely upon that Covenant.

It is also due to the fact that the seal to the Abrahamic Covenant is the blood of our Lord Jesus Christ "once offered," as following Scriptures go on to show. It was to Abraham that Melchisedec came, when Abraham first took upon himself the *kingly function of making war for the liberation of the captives and the scattering of predatory power*. Melchisedec "brought forth bread and wine" and ministered to Abraham the first recorded Sacrament of the Lord's Supper in anticipation of events to come. This was the seal to the Abrahamic Covenant and, therefore, by two "immutable things;" namely, the *promise* of God and the *oath* of God, we may know that the promises once made to Abraham stand, sealed by the blood of Jesus Christ, the "Magna Charta" of His priestly ministry.

This is the hope we have and the 6th chapter of Hebrews concludes:

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6: 19-20.)

As we contemplate this well-known passage we see — perhaps it will be a surprise to some — that the sure and steadfast anchor on the soul is the Covenant made and confirmed to Abraham. It is in line with the fulfillment of the promises so made and confirmed that Jesus has for us entered within the veil. It is in line with the same promises that He is a Priest forever after the Order of Melchisedec. Therefore, as a part of our understanding of the Priesthood of Jesus Christ, we should have fully in mind the foundation promises which are included in the Abrahamic Covenant. Space forbids quoting all the Scriptures which outline this Covenant and its unconditional operation throughout the ages. The following is taken from the 17th chapter of Genesis:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall

thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. . . . And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." (Gen. 17: 1-16.)

The first coming of our Lord was in line with the Covenant promises — including a seed, nationhood, kingship, redemption and atonement. In connection with those same promises He has entered into Heaven itself for us. It is in connection with those promises — to bring about the complete fulfillment of the Abrahamic Covenant — that He will return to earth to reign.

The Aaronic Order

The Bible has made us very familiar with the priestly Order of Aaron. Now the Epistle to the Hebrews makes it clear that the Aaronic Order of priests has been "taken away" and that a higher order of "priests for ever after the order of Melchisedec" has taken its place. Let the Church become aware that Jesus Christ has "taken away" the Order of Aaron so that He might establish "the second"; namely, the Priesthood of the Order of Melchisedec — and in the Melchisedec Order there is no succession.

Let us be careful to distinguish between the "priests, the sons of Levi" and the "priests, the sons of Aaron." The Levitical Priesthood, which is *secular*, remains; the Aaronic Priesthood, which was *ecclesiastical*, has been removed. There are still the Levitical services — those who serve in matters concerning the administration of law, education and the nation's health — but "there remaineth no more sacrifice for sin." The following quotation shows that the Aaronic and Levitical Priesthoods are inferior to the Melchisedec Order:

"And without all contradiction the less is blessed of the better. And here men that

die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law [contained in ordinances]. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec." (Heb. 7: 7-17.)

The Priesthood of Melchisedec

Let us now inquire into the character of the Priesthood of Melchisedec:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Heb. 7: 1-3.)

If we list the characteristics of the Melchisedec Personality in their order, we see that there are ten, which is the number signifying a complete cycle:

- 1) King of Righteousness.
- 2) King of Salem.
- 3) King of Peace.
- 4) Without father.
- 5) Without mother.
- 6) Without descent.
- 7) Having neither beginning of days.
- 8) Nor end of life.
- 9) Made like unto the Son of God.
- 10) Abideth a priest continually.

We also discover that these are the characteristics of Jesus Christ. These specific manifestations do not have a great deal of meaning as far as the great and mysterious Melchisedec is concerned, but they are instinct with

life as far as our Lord Jesus Christ is concerned.

Jesus is "without father," for He had no earthly father. He was "without mother" from the time He "entered into that which is within the veil." How definitely this declaration excludes the Mariolatry which has been intruded into His High Priestly work. He had neither antecedents nor descendants. He was "without beginning of life" — "very God of very God." He is "without end of days" — "who only hath immortality." He is the Son of God and He is Priest forever after the Order of Melchisedec.

Thus we see how this great Epistle sets forth the Person, Throne, Sceptre and Kingdom of Jesus Christ. His Priesthood is Royal; His administration is Kingly; His seat is not an Altar but a Throne "on the right hand of the Majesty on high." This is the reason why the Priesthood was changed from the Tribe of Levi and the House of Aaron to the Tribe of Judah and the House of David. The latter is the sceptred tribe from which came the House of David, which is the royal, kingly line.

Can we in our minds make the transfer of the High Priesthood of Jesus from the Temple to the Palace, from the Altar to the Throne? Why should such a transfer be made? The answer is given very fully in the 9th chapter of Hebrews. The Aaronic priest stood, daily ministering, in the Temple, offering a constant succession of sacrifices, constantly pouring out blood, constantly slaying victims, continuing the ritual through many generations. But the ministry of Jesus Christ as a sacrificing High Priest is set forth as follows:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without [apart from] sin unto salvation." (Heb. 9: 24-28.)

The work of the sacrificing Priesthood of Jesus was finished just as soon

as he entered Heaven itself. Contrast this with the Aaronic ministry, "standing, daily ministering, in the Temple." It is stated of Jesus: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." This is the finished work of Christ.

His Kingly Work

There remains the *kingly* work of Jesus Christ. Speaking of Himself on one occasion, he gave the following illustration: "A certain nobleman went into a far country, to receive for himself a kingdom and to return" (Luke 19: 12). He was the Nobleman and the far country was Heaven itself. There He presented His own blood "once offered"; then He *sat down* on the right hand of the Majesty on high.

King of Righteousness

We are now ready to consider lastly the first three aspects of His Melchise-dec office and we see that He is thrice King. First He is King of Righteousness and this is a self-evident fact. The Scriptures state: "A sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1: 8).

1) He causes His people to be *accounted righteous* by virtue of the Atonement worked out by Himself at such a cost upon the mount of sacrifice. He causes His nation Israel to be accounted righteous by virtue of the Redemption worked out by Himself at such a cost upon the Hill of Calvary. This is the legal process which secures the justification of the individual and the nation in the court of eternal righteousness — a most vital matter to every one of us.

2) He constrains His people individually, and His nation as a nation, to *act righteously* by the restrictions of His Law and by His kingly authority. His voice rings out in the words of the Decalogue: "Thou shalt not!" This is an interim process, necessary until His people, in fulfillment of His own promise, become "all righteous" and find the Law of the Lord written compellingly in their hearts.

3) He causes His people, and His nation, to *become righteous* by His sanctifying grace. This is the process which is being carried forward by the agency of the Holy Spirit, and the promise is that it will reach absolute fulfillment when every person, and every detail of every person's life, shall be "holiness unto the Lord."

He *secures righteousness* for all sinful men through His atoning ministry. He secures righteousness for Israel, His sinful nation, by His Redemption of the nation upon Calvary. He *dispenses righteousness* to all who are penitent, both individuals and the nation, when they call upon Him. But for those who reject the Redemption for the nation and the Atonement for the individual, there is nothing "but a certain fearful looking for judgment and fiery indignation which shall devour the adversaries."

King of Salem

He is also King of Salem. But Salem is a geographical place on the earth. It is a geographical point well-known for it is the ancient name of Jerusalem. We are less concerned with the point upon earth where Salem is; we are infinitely concerned with the fact that, as King of Salem, Jesus Christ is King upon this very earth which is our dwelling-place. We constantly remind ourselves that the Divine Record states: "His feet shall stand in that day upon the mount of Olives" (Zech. 14: 4).

King of Peace

Since "Salem" means peace, He is the King of Peace. And since Salem is Jerusalem, He will be King of Peace, reigning over His people in peace, when the capitol of the Kingdom of God is Jerusalem, for "Jerusalem shall be inhabited again in its own place, even in Jerusalem."

The conditions which will bring about peace are clearly set forth in the Scriptures. It is not international first. Being King, not yet over all the earth, but of "Salem" in the earth, it is not yet in His jurisdiction to command international peace. His peace is internal within His Kingdom in the first place

and this is made clear by Isaiah in his message to the House of David:

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 5-7.)

Following this, peace will eventually become international and the following prophecy, given through Isaiah also, is one of many which substantiate this fact:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 2-3.)

Then the work of great David's Greater Son, our King, is described:

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

The Ship of the Kingdom still rides the restless seas of this earth but once again, at midnight, He will rejoin His Ship, "walking upon the waters."

LAW

By H. J. STERLING and

Major J. C. COOKE, D.S.O., M.C.

A BRIEF STUDY OF THE PERFECT LAW

Published under this title as an article in this issue, page 281. This booklet contains valuable charts that will assist the student in a study of the Law of the Lord.

26 pages.

\$25 postpaid.

DESTINY PUBLISHERS, Haverhill, Massachusetts

DESTINY

A Brief Study of the Perfect Law

By H. J. STERLING and MAJOR J. C. COOKE, D.S.O., M.C.

LAW IS AN INTEGRAL part of God's revelation to man. No phase of Biblical truth has been so surrounded with misunderstanding, misinterpretation and discord as that pertaining to the teaching and application of God's perfect law, not only to the life of the professed Christian, but to that of His nation Israel — God's Kingdom here on earth. The Law of the Lord, if implemented in its personal, social, economic and national aspects, would assure to man all those things for which he is forever striving but cannot attain — peace, and its concomitant attributes, social security and economic freedom.

Foundation Principles of Law

"The ultimate step in avoiding periodic wars . . . is to make statesmen responsible to law." This quotation is from United States Prosecutor Jackson's address at the Nuremberg trial. The subject of law is assuming an all-important place in the deliberations of the leaders of the Western World.

To the student of God's Word the question immediately arises, Whose law? Future world action and events must be decided on the correct answer to this question, for in this way alone lies the solution to man's dilemma. The practical student of God's Word will proclaim without hesitation that the teaching and application of God's holy laws will alleviate all the malpractices within our world economy today, and that all man-made laws promulgated to bring about peace must inevitably fail.

To the nominal Christian God's laws for the conduct of mankind's social order are an enigma due to the modern acceptance of the teaching that they have no part in the Christian religion. Even sincere students of the Gospel of the Kingdom are not in agreement on this subject. This is evident from statements and texts used to substantiate their thesis that we are "not under law but under grace." This fact of disagreement on so vital a subject concerning the mission of the citizens of Israel, and the nation as a whole, should incite further

research to uncover the truth for, "Thy law is truth and all Thy commandments are truth."

If the texts used are not challenged and balanced with the truth, the Bible is represented as containing contradictions; and this we know to be error. We can only assume, then, that man is fallible. Therefore, lacking the leadership of a modern Paul or James as a mentor to give us a categorical answer to our questions, we must search His Word under the guidance of the Holy Spirit; setting aside all preconceived ideas as to interpretation and dogma. In order to do this we must balance text with text, statement with statement, and determine the true values of the idioms and the meanings of the language used in the original text. It is not sufficient to compare one isolated text with another, but a true balance has to be arrived at covering the whole theme under discussion, and the import of the writings in one section of the Bible determined by comparison with all other sections. The statements of James must be harmonized with those of Paul, for example. In addition, the various conditions pertaining at the time the words were written, and the ethnographic position and religious propensities of the people to whom they were addressed must be considered. With a truly correlative picture of the factors involved and with the background of the ancient customs of the period fully appreciated, it is not difficult to understand the law theme as contained in the New Testament, its relationship with the Old Testament, and arrive at a definite conclusion as to our position with regard to the acceptance and teaching of the perfect law of God — Commandments, Statutes and Judgments.

As individuals our position in the Kingdom of God under Christ's Kingship is conditioned on our observance, teaching and implementing, where and when possible, God's holy laws (Matt. 5: 17-20).

Definitions of Law

Before considering specific texts

bearing on this subject, it is well that we examine the basic foundation and meanings of the word "law" as used in the Bible and, most important of all, obtain a correct understanding of the relative words and phrases having a bearing on the subject matter. It is around this latter point that the meaningless dogmatisms of modern theology revolve, resulting in a condition far worse than the days of the Scribes and Pharisees.

Briefly stated, there are three great divisions of law in God's Holy Word. They may be broadly listed as follows:

1) **UNIVERSAL LAW:** Law of the Universe — Natural Law — Laws of Nature. Under the latter we find: a) "Law of Sin and Death," both physical and spiritual, b) Food, Hygiene, Sanitation, Infection, Gravity, Heat, Cold, etc. The foregoing are everlasting — agelasting.

2) **LAW OF ORDINANCES:** Sacrifice, Worship, Ritual, Circumcision. These ordinances, and ritual of worship connected therewith, were fulfilled or released in Christ, "nailed to the Cross" and replaced by "the law of the Spirit of life in Christ Jesus." — "Life everlasting" in the ages to come.

3) **CONSTITUTIONAL LAW:** Commandments, Statutes and Judgments for the political, economic and social order, covering every phase of man's relationship with God and his fellowmen. Under this division of law we have laws relative to administration, economy, society, Sabbath, land, tithing, health, etc. Here we have God's perfect law, never abrogated, confirmed by our Lord Jesus Christ and amplified in the Sermon on the Mount: the consummation on our part being the completion of "love."

(Note: The "law of sin and death" comes under all three of the above divisions, being spiritual, physical and constitutional.)

In reading the New Testament we must always bear in mind that the perfect law of God — the Law of the Lord — is eternal and has not been set aside as modern Christianity teaches; that this law contains the foundation principles by which God is

dealing with Israel and, through Israel, with mankind.

For nearly six thousand years man has had a controversy with God, until in this age the pronouncement of so-called intellectualism has so befogged the truth, that one no longer wonders at the multitudinous beliefs, faiths, sects, cults, etc., all proclaiming they have the answer and at the same time denying the very gift of God. If we are to know the truth in its purity, we must disabuse our minds of all pre-conceived ideas, all dogma of modern commentators and approach God's Word under the guidance of the Holy Spirit. If this procedure is followed, we will have a practical and logical conception of our place in God's plan for His Kingdom on earth.

Law of Ordinances

In our Lord's day and that of the early Church the great controversy by perverted Judaism converged largely around the Law of Ordinances. In addition, Judaism had superimposed a large body of man-made traditions and laws upon the Mosaic law. It was, however, the question of circumcision and the ritual of sacrifice that the Jews tried to impose on the Christian Church, and this discussion is dealt with at length in Paul's Epistles. Therefore, in reading the New Testament in the light of Kingdom teaching at the close of this age, it is necessary that we have a clear picture of the basis of the argument.

The unbiased student of His Word should have no difficulty in arriving at the foundation principles of the New Testament controversy if he accepts the Bible as a continuous and consecutive narrative, having as its theme the salvation of mankind through God's Israel nation under Christ the King; the process based upon God's law from beginning to end. We read:

"In the beginning was the Word, and Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not." (John 1: 1-5.)

Our Lord Jesus Christ confirmed *all* of His Word. His Word contains His perfect law by which men shall attain to perfection both materially and spiritually.

Let us be in accord and not try to read into His Word something that is not there. Above all, let us not try to harmonize erroneous "dispensational teaching" with the Kingdom message for we only perpetuate error and confuse the issue. The result is illogical reasoning creating an illusion and a perversion of Scripture. If we are to avoid error it would appear that we should carefully study and define the meanings and usages of the word "law" and its synonyms.

In the New Testament, law and its synonyms have five distinct meanings and applications, and they can be briefly states as follows:

LAW — Laws, Commandments, Statutes and Judgments.

LAW — Law of Ordinances, Rites, Ceremonies of Sacrifice and Worship.

LAW — Law of the Spirit of Life in Christ Jesus.

LAW — Law of Sin and Death.

LAW and the prophets — A term used to denote the Old Testament Scriptures.

In succeeding chapters we shall enlarge on the various usages and meanings of the word "law," giving some texts as examples to prove that if we are to accept modern interpretations, then God's Word contains contradictions. This we know to be false for His Word is truth. Man has failed and this fact alone proves the omnipotence and omniscience of God.

Some Implied Contradictions

Man is an illogical being, depending largely upon the caprices of civilization and the egoism of his fellowmen for knowledge. This is especially so in the study of the Bible. No sincere student of the Scriptures will deny the fact that modern commentators and writers are not in agreement on this all-important subject of law and its place in the Christian's belief and faith; neither will they deny the fact that the teachings of the Gospel of the Kingdom cannot be reconciled with what is generally accepted as Modernist interpretations of the Scriptures. Yet we find in our ranks those who uphold and quote the Modernist when dealing with the subject of God's perfect law. We also find those who accept God's perfect law as eternal and a definite part of Israel's righteousness, while at the same time opposing the Modernist's views and quoting texts that constitute a contradiction.

Both schools, while sincere in their beliefs, use texts and arguments that do not balance with God's Word. A text is picked at random: "Therefore by the deeds [works] of the law there shall be flesh be justified in His sight" (Rom. 3: 20). No consideration is given to the following text: "For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2: 13). Here we have an obvious contradiction and, unless we are careful in the treatment of the word "law" and ascertain its proper significance in each text in relation to the context, the result is confusion and a perversion of Scripture.

Our inability to properly understand Paul's teaching with reference to "law" and the numerous synonyms used in his epistles relative to the subject is our failure to take into consideration the indigenous religion and customs of the time. We are safe in concluding that the Jews, especially the Scribes and Pharisees, were thoroughly familiar with the history of Israel and God's promises regarding the nation; also, it is recorded that the "Law and the Prophets" was read regularly in the Synagogues. We can safely assume that, just as it is today, the masses did not appreciate or understand the significance of the Scriptures. Then again, after over seven hundred years' accumulation of traditions and perversions, the ecclesiastical leaders of Paul's day were not ready or willing to accept the One Great Sacrifice of our Lord as replacing the ritual practised under the Mosaic code whereby they had persecuted the people, not only in their religious observances, but also in the economic aspects of God's perfect law. Paul, after his conversion, entered the scene proclaiming the atonement of Calvary as replacing the old ritual of atonement under the Mosaic code; Christ being the one and only Mediator before God for the transgression of His laws. This question of the sacrificial law, coupled with circumcision, is the controversy between the leaders of that day and Paul. The perfect law of God as it applies to the individual and the nation does not enter into the argument. Paul introduced a new law: "The Law of the Spirit of life in Christ Jesus." It was quite natural for the Jew to ask some such question as the following: "If we accept this new law as our atonement, in place of our Mosaic ritual, what about Israel as a

nation and God's promises to Abraham?" This question Paul answered fully in his Epistles to the Romans and Galatians.

Religionists of today do not take into account the very real belief of the Jews in their atonement through ritual or, as it is expressed in Biblical terminology, "their righteousness." Their belief embraced the "faith of the Fathers," and faith in the efficacy of the Law of Ordinances. What is more important, our modern religious leaders do not see a material Israel in this age and God's plan being fulfilled in and through this people. As a result they have built a new code of ethics around "faith" which, in their opinion, displaces the law (Commandments, Statutes and Judgments). Scripture clearly teaches that the law of faith is part of the Law of the Spirit of life in Christ Jesus which makes the old order of sacrifice complete and emphasizes the Christian's obligation and duty toward God and his fellowmen. And what is more important, the Christian's reaction to our Lord's teaching conditions his place in the Kingdom Age (Matt. 5: 17-20).

New Testament Definitions

In the new Testament there appear to be five distinct meanings for the term "law," and with each classification there are numerous synonyms. The following list will assist the reader in clarifying the picture when reading and studying the Apostle's doctrine for the Christian Church:

1) **THE LAW** — The Commandments, Statutes and Judgments. This is the perfect law of God, eternal, unchangeable in all its principles. It is always operative. Sometimes termed: "truth," "works," "royal law," "God's will."

Matt. 5: 19. Rom. 2: 15; 7: 7-12. Gal. 5: 14. Eph. 2: 10. Jas. 2: 8, 14, 18.

2) **Law of Ordinances or Ritual** — That part of the Mosaic code of law concerned with atonement, sacrifice, rites and ceremonies. (Made complete in Christ.) Termed: "deeds," "works," "flesh," "bondage," "rudiments," "elements," "letter."

Rom. 3: 27, 28; 7: 6. Gal. 2: 16; 4: 3. Eph. 2: 9, 15. Col. 2: 14-17; 20-23.

3) **Law of Life or Law of Faith** — The Law of the Spirit of Life in Christ Jesus. Termed: "life," "faith," "spirit," "grace," "gift."

Rom. 3: 27; 5 & 6; 8: 2. Gal. 2: 20.

4) **Sin's Law** — The Law of Sin

and Death. Termed: "sin," "death," "wrath," "condemnation."

Ez. 18: 4. Rom. 5: 6: 14, 23; 7: 25; 8: 2. Gal. 3: 13.

5) **"The Law and the Prophets"** — The Scriptures, or another term for the Old Testament.

Matt. 5: 17. Acts 13: 15. Rom. 3: 21.

With the above "key" as a guide it will now be seen that there is no contradiction in Romans 2: 13 and 3: 20. In the former "law" is defined according to the first definition above and in the latter "law" refers to ritual, as given in the second definition above.

There are many examples of one type of "law" being contrasted with another type. For example: "For sin shall not have dominion over you for ye are not under the law but under grace" (Rom. 6: 14). On this text is based the false teaching that Christians in this age are not under, nor are they obliged to observe, the law contained in the Commandments, Statutes and Judgments. An examination of the context of this chapter will show that the "law" here referred to is the "law of sin and death" (Ez. 18: 4). It is contrasted with "gift," "grace" and "life."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

The Bible gives its own interpretation and for confirmation of this theme we read:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.)

In the expounding of this theme by Paul in the sixth chapter of Romans, our duty to God is definitely emphasized. To those who accept and believe Christ and His teachings, and exercise "obedience unto righteousness" (Rom. 6: 16), spiritual death is displaced by eternal life. Obedience implies observance of the "first principles of the oracles of God," i.e., the Commandments, Statutes and Judgments (Heb. 5: 9-14). To sum up, Paul is teaching in the sixth chapter of Romans that we are not now "under the law of sin and death," or "law of ordinances," but that we are under the "law of the Spirit of life in Christ Jesus." Nevertheless, we are in no way released from the observance of the Law of the Lord. Therefore, grace has not displaced the law as so com-

monly taught today. Grace has displaced the Law of Ordinances or Ritual and nothing more.

Another text that is very often quoted to strengthen the theory that we are no longer under the law is: "Christ hath redeemed us from the curse of the law" (Gal. 3: 13). This is one more example where the "law of life" is contrasted with "sin's law." For those in Christ the "law of sin and death" is inoperative. If we interpret the term "law" used in this text to mean the law contained in the Commandments, Statutes and Judgments, we nullify the truth, as the Law of the Lord is always operative; obedience thereto bringing blessings, disobedience, curses (Deut. 28). Those "in Christ" are not absolved from the penalties that follow the transgression of the Law of the Lord. If this fact were made known and accepted throughout Christendom today, we could look for an immediate regeneration.

There are many texts contrasting "law of life" with "law of works" or "deeds of the law," the latter meaning "ritual." As an example: ". . . dead to the law by the body of Christ;" in other words, the "law of life" has superseded the "law of ritual" and in so doing has confirmed the original Levitical form of "atonement" or cover for sin. To further clarify this theme the following specific texts, among many others, will assist the reader: Rom. 3: 21, 27, 31; 7: 4, 6; 10: 4; 11: 6. II Cor. 3: 4-18. Gal. 2: 16-21. Eph. 2: 8-9. In passing, it is of interest to note that in Rom. 3: 27 Paul gives us one of his definitions of "law" as the "law of faith" and contrasts it, not with the Law of the Lord, but with "works," i.e., ritual.

In the sixth chapter of Romans we are given a masterly presentation of the Christian's relationship to God through our Lord Jesus Christ. Paul demonstrates that we are not under the "law of sin and death" and the former "ritual," but that we are under the "law of life" and the law contained in the Commandments, Statutes and Judgments. Paul concludes his argument in the seventh chapter, bringing our attention back to the Law of the Lord, showing that this is "spiritual" and essential to "life in Christ Jesus." He closes his statements expressing his "delight" in "the law of God."

May we emphasize again that, with a correct definition of the term "law" and its synonyms, the New Testament accounts of the controversy in Paul's time do not contain any contradictions. Paul's messages are readable once the distinctions are grasped, for the contrast is not between the law and faith, but between the law contained in ritual and God's gift of eternal life. Remission of sins is no longer obtainable by the "law of works," which are the old ceremonies of atonement by animal sacrifice practiced by Israel, called by Paul the "deeds of the law." But remission of sins is attainable by "the law of faith," which is belief or faith in the gift of the Son of God as the all-sufficient sacrifice. Now—in this age—with- out the old ceremonies of the law (ritual), we are justified freely by his grace (gift).

Just as the perfect law of God—the Law of the Lord—and the Law of Ordinances were component parts of the Old Covenant, so the Law of the Lord and the *one* sacrifice are component parts of the New Covenant. Grace in no way displaces the law, for those "in Christ" cannot progress without it. The spirit of God's perfect law is the Constitution of His Kingdom and will continue to be so under Christ's rulership as King. There is nothing in the Bible text to substantiate the teaching commonly held that we are "justified by faith" without observing and teaching the Law of the Lord.

God's Righteousness

"The Lord carries on His Saviourship on the principle of *faith*; The Lord carries on His Kingship on the principle of *obedience*."

The principles here stated constitute God's righteousness; the acceptance of these principles and their implementation constitute man's righteousness. These principles are governed by law. This is the basic teaching of His Word. Notwithstanding this simple fact, man in his finite wisdom has so beclouded the picture with his assumptions and conclusions, that the average Christian, in his search for the truth in this age, is lost in a fog of nonerudite statements, interpretations and dogmatisms.

By blindly following man-made doctrines, we have neglected the fundamentals on which our Lord's teaching was and is based. The outcome has

been confusion of thought and perception, with the result that the people have failed to understand Christianity and its true meaning for their material and spiritual salvation. What was the outstanding statement of our Lord's doctrine? "I and my Father are one." On another occasion He stated to the learned men who were bringing accusations against Him:

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7: 16-19.)

If we accept the foregoing statements, then logic demands that we closely examine the implications of our Lord's words, for He further stated:

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5: 19.)

Man's Righteousness

As part of the Father's Plan for His people Israel we find His perfect law, which, "if we observe to do . . . it shall be our righteousness" (Deut. 6: 25; Rom. 10: 3, 5, 10). As part of our Lord's ministry He ratified the Father's laws (Matt. 5). Our Lord has not changed the Father's plan as some would imply and teach. The Law of the Lord stands. It is righteous, emanating from God. It is man's righteousness to the extent that he is able to implement it in his life and its principles constitute the righteousness of the nation. Our Lord Jesus Christ is administering the Israel Kingdom on the principles of the Law of the Lord and will bring it to perfection.

If we are to understand the meaning of the words "righteous" and "righteousness," as used in the Scriptural text, it is well that we have a clear definition of their import:

RIGHT—That which is right or correct; truth; justice; virtue.

RIGHTEOUS—Living and acting according to right and justice.

RIGHTEOUSNESS—Purity of life; rectitude; conformity to a right standard; holiness (*i.e.*, set apart).

At the opposite pole to the foregoing we find:

SIN—Wilful violation of law; neglect of duty; transgression of the Law of the Lord; wickedness; iniquity; lawlessness.

VENIAL SIN—Any transgression due to inadvertance (pardonable).

ORIGINAL SIN—The innate depravity and corruption of the whole nature due to the sin of Adam, a federal representative of the human race, and transmitted by ordinary generation to all his posterity.

DEATH—Cessation of life; spiritual lifelessness.

Bible Texts

There are over six hundred texts in the Bible containing the words "righteous" and "righteousness," and with very few exceptions they are associated with God's perfect law and man's obedience thereto. Space does not permit listing all these numerous texts. However, the following should be read and studied *in relation to their context*, and their definite bearing on the subject under discussion: Deut. 4: 8, 6: 25; 24: 13. Ps. 103: 17-18; 111: 10; 112: 1-10; 119: 142. Prov. 13: 6. Isa. 5: 23. Ez. 18: 1-32. Matt. 6: 33; 25: 31-46. Mark 2: 17. John 16: 7-11. Acts 17: 31. Rom. 10: 3, 5, 10. I Cor. 15: 34. Heb. 5: 12-14. II Peter 3: 13. I John 3: 7-10.

Surely no one will deny that the working of God's righteousness by and through His perfect law is an eternal part of His relationship with His people. This is part of His will, that they grow and develop into a righteous people, and through their righteousness become an example to mankind.

Our Lord Jesus Christ, during His ministry and since through the Holy Spirit and His Word, is doing the works of the Father and proclaiming His doctrine. But man steps into the picture and in his questionable wisdom heralds another doctrine, another gospel. God in Christ manifest as man, completed the sacrifice under the Levitical law and ratified His perfect law given to Israel under the Mosaic Covenant. Israel was a party to that Covenant. That Covenant, as amended by our Lord Jesus Christ, stands. Its principles—to govern man for a thousand generations—comprise the laws of the Kingdom of God. Therefore, we as Christians, in accepting God's Gift of His Son, must also accept what our Lord taught. In pointing to the Kingdom Age, He

stresses the injunction, "do the will of my Father." Again we repeat, His righteousness, *i.e.*, law, is part of the Father's will and as such must come within the compass of the Christian's belief. We cannot deny the fact that, "The Lord carries on His Kingdom on the principle of obedience." Our obedience to His Righteousness constitutes the requisite for love, *i.e.*, man's righteousness, and love is the fulfilling of, or obedience to, the law.

If we have a clear picture of this question of "righteousness" and its relationship to the law under Old Testament practices, it should not be difficult to understand its relative position within Kingdom teaching.

God, in His righteous dealing with His people Israel, foreseeing sin, *i.e.*, transgression of the law, added the Law of Ordinances whereby the sinner was covered or atoned, provided the sacrifice as prescribed was observed and performed in the spirit of a repentant and contrite heart. This act was accounted as righteousness to the offender. During the intervening years up to our Lord's Advent, the law had been largely set aside for Jewish tradition and practices, and the ritual of sacrifice as then observed and performed had become a perversion. This is referred to by Paul in his letter to Titus wherein he clearly indicates that in his day the Jew was practicing this ritual for "his righteousness." Early Jewish converts to the Christian faith were still imbued with the idea that "their righteousness," "justification" or "atonement" was attainable by slavishly carrying out to the "letter" the much perverted "law of ordinances." The Jews of the early Church argued that they were made right with God by the rites of the Old Testament atonement, and Paul, at great length and with forceful argument, explains that through the lovingkindness of God, atonement was complete in the sacrifice of His Son to all who believed.

The term "righteousness" in certain passages is directly connected with atonement. Thus, in texts such as Romans 10: 4, "Christ is the end of the law unto righteousness to every one that believeth," it is perfectly clear that "the law" refers to ritual only (*cf.* Rom. 3: 21; 5: 8-11; Gal. 2: 21; 5: 2-5; Titus 3: 5-8). The principles stated at the outset of this chapter are clear-cut and incontrovertible, and there should be no confusion in

connection with exceptions to the fact that "righteousness" equals justice under the law.

However, we find that such texts as Romans 10: 4 have by some been erroneously rendered as abrogating the Law of the Lord and this leads to a very dangerous aspect of this question to which we who proclaim the Kingdom Gospel must devote some prayerful thought and study. It is not difficult to trace this error. The following are definitions taken from a recognized dictionary:

RIGHTEOUS — Free from guilt and sin.

RIGHTEOUSNESS — The coming into spiritual reconciliation with God by means of the righteousness of Christ being imputed to man in consequence of faith.

We must beware of the Enemy here. These definitions constitute modern religious dogma, and as such have no part in Scripture. No man is free from guilt and sin. The righteousness of Christ is not imputed to man through faith. Man's faith in Christ is only the first step to the understanding of the righteousness of Christ. We accept and proclaim Christ but do we accept *His works*? Let the reader again recall our Lord's words when answering this question: "I and my Father are one" and "I come to do the works of my Father." Christianity accepts the Lord Jesus Christ in a very perfunctory manner. It proclaims Christ but does not accept the Father's doctrine, the doctrine of works which He taught. We who proclaim the Kingdom of God on earth under Christ the King must answer this vital question.

The establishment and completion of the Kingdom of God on earth is a process beginning with God and taking definite form at Mount Sinai, slowly growing for the 2,520 years of Israel's punishment, being revived at the beginning of the 19th century. From the latter date we can see God's righteousness being manifested. Therefore, in the closing agonies of this age, when the nations are being judged and we see our complete redemption drawing near, we will neglect our duty to God if we fail to include with our teaching of the soon coming of the Kingdom, His righteousness, the Law of the Lord and the prophets. This is part of our father Abraham's faith and our faith in Christ. Our place and position in the Kingdom

is conditioned in accordance with our acceptance and teaching of the truth:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 17-19.)

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 12-14.)

This is His doctrine, a doctrine embodying righteousness for all mankind to be attested by His People Israel through the power of the Holy Spirit. His doctrine not only promises eternal life, but material blessings through the administration of the Law of the Lord:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.)

Statesmen are today dealing with forces they do not understand and which they are unable to control. They are attempting to plan a new world order based upon man-made laws and precepts of the past; improvising new laws to bolster a decaying social and economic system. They are fearful of the latent power released by science and can make only negative pronouncements when contemplating the future. In the midst of his boasting man in his ignorance of spiritual things presents a pitiful sight. The law which he seeks in order to correct the evils of the world is at hand but he still rejects it. Has he the courage and conviction to put aside all preconceived ideas and accept the answer to his dilemma by implementing the Law of the Lord?

As modern Israel we, the Anglo-Saxon-Celtic peoples, have a dynamic work to do in the name of the Lord. Dare we shirk our duty and obligation to God by following the doctrines of men?

STUDY IN DANIEL

is the book for those who are perplexed and anxious; who are earnestly seeking to comprehend the full significance of present-day events. Those who search the sure word of prophecy will find the answers to many questions in Daniel's revelations.

Daniel was instructed to seal his final vision for it was to remain a secret until the crisis period at the end of the age. Then, and only at that time, the Angel declared the wise would understand. *Study in Daniel* now makes this vital information available, though it will be acceptable only to the wise among the people. The foolish — those who are uninformed because they are either indifferent or careless — will continue to act foolishly. The wicked — those who deny the Lord and continue defiantly in sin and evil — will continue to do wickedly. But the wise — those who "purify themselves" as they look for His soon coming — will welcome the assistance *Study in Daniel* will be to them as they make a deeper study of Daniel's documents.

It is not unlikely that my experience is shared by others who will give an affirmative mental response to what is written here. My own years of Bible study could almost be summed up as having one end in view — a quest for the answers to questions raised by the enigmas of Daniel's prophecies. So many books have been written attempting to clear up the meaning of the visions Daniel saw that it seems obvious that scholars were attempting to assist students in this respect. My own interest has led me to read many of the books published only to find that all of them, without exception, have fallen far short of the mark and have left the reader with the continuing conviction that the answers to his questions have not yet been found.

When informed that *Study in Daniel* would be written, I read the entire book in the Bible through once more, but again with almost negative results in the more difficult portions. However, just as soon as I had an opportunity to read the manuscript for the new book, I again read the 12th chapter of Daniel — and the whole pattern is now crystal clear! So much genuine satisfaction, not unmixed with keen enjoyment, was mine after reading this new book that I write this testimonial to urge those who have not yet read *Study in Daniel* to do so.

It is not my intention to suggest that *Study in Daniel* circumscribes its appeal to those alone who are students and desire technical knowledge from its exposition. Quite the contrary, for the chapters in Part I have all the elements of a stirring novel — heroic characters playing their parts in vivid scenes leading up to tremendous climaxes!

Take a brief glimpse with me of the exciting story in the 8th chapter: "Upon the Plain of Dura, gathered before the image of gold, was a great assembly of people." That is the way the chapter opens and the background of this scene is familiar, for the Bible outlines the occasion as the summoning of the people by King Nebuchadnezzar to pay homage to the Golden Image that had been constructed according to his orders. In your mind's eye you see the great throng, necks craned and eyes strained to get a view of the great image of gold erected on the plain. A little later in the story the people were prostrate upon the ground before the image at the King's command. But, *Study in Daniel* relates, "There was, however, one discordant note, for amid the prostrate subjects of Nebuchadnezzar three men stood upright, refusing to bow down." From there on the pace quickens and you find yourself extremely concerned about the fate of the three young men who had taken such a heroic stand, maintaining their allegiance to their God. The chapter carries you forward in its dramatic sweep through the succeeding events in the lives of Shadrach, Meshach and Abednego and, although you know the end of the incident because you have read it in your Bibles, nevertheless, you are impelled to read on in the chapter just to see how it all turned out in the words of *Study in Daniel* author.

Part II takes up the more difficult portions of Daniel's prophecies and you will discover when you study Daniel's visions with the aid of the key to understanding given in this book that it is not a strange thing at all that scholars in the past found it so hard to write an expository exegesis on this Prophet's works. The answer is found within Daniel's prophecies themselves wherein it is so clearly pointed out that understanding was to be sealed until the crisis period at the very end of the age. How could this admonition have been overlooked — it is so clear now!

Then there is a second factor which is a part of the key to an understanding of Daniel's prophecies. It concerns a principle of prophetic interpretation which must be thoroughly grasped to really understand Daniel's messages. Chapter 20 opens with these words: "We have continually pointed out that much of prophecy has a minor and a major fulfillment. This has previously been expressed as the short term and long term applications of certain prophecies. In the book of Daniel we discover a third, and sometimes a fourth, application of the principle involved and perhaps this in itself has been the major factor in concealing the full meaning of Daniel's prophecies which were to be kept secret until the period of the crisis at the end of the age." Thereupon, the chapter demonstrates the principle in operation and proves to be one of the most important chapters in the book.

Perhaps the most controversial subject in the Bible is the interpretation of Daniel's 9th chapter containing the "seventy weeks" prophecy. This is dealt with in chapter 17 of *Study in Daniel*. It cuts cleanly across those interpretations which are based on that familiar theorization of prophecy called the "gap" theory. It also slashes to bits many other opinions, notions and pet ideas which do not take the whole context of the Bible into account in attempting an explanation of this portion of Daniel's records.

In an earlier chapter of *Study in Daniel* there is a word of sound advice which the reader should read more than once perhaps. It is this: "As we tread these new paths which students in the past have failed to find, it is well to carefully examine every step of the way." The opening paragraph of chapter 17 prepares the reader for what is to follow and urges him to lay aside every preconceived idea. Taking this new spiritual survey, he is cautioned to "raise his sights" so that he may acquire more height and more distance as he takes his view. Observe this direction: "Gabriel not only pointed out significant chronological terminal periods having to do with the manifestation of the Messiah but he also made it clear that, hidden in these time measures, are the dates and events which will bring the present age to its close."

But the real climax of *Study in Daniel* is not bound up with its chronological factors alone. There is something more, and that is the personal message to the reader which will strike a ready response in the souls of those who have found Daniel's words in the 10th verse of his 12th chapter a spiritual challenge: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." *Study in Daniel* is especially valuable to those who have faced that challenge squarely, giving aid and genuine inspiration to those who are wise and who do understand.

N.S.
Haverhill, Mass.

Please accept our very warmest thanks for *Study in Daniel*. The Chronological Chart of Events, Index of Texts and Concordance will be of inestimable value, not only in the study of the book of Daniel, but also in one's research in general. I must say that it seems to be a truly inspired work. The chapter, "End of Days," is most convincing.

C.R.D.
Granbury, Texas

Study in Daniel is a book of rare interest and importance. It holds the interest like a novel. The appendix and the chronological chart with concordance provide material that the student and scholar should value highly.

J.S.
Chicago, Illinois

Congratulations on the very fine work in your book on Daniel. This is a very timely book and I know how it will be prized more and more by those who are looking for the Lord's coming. I would rather have written that book than to attain to the highest pinnacle of success in any undertaking. May the Lord continue to bless you with wisdom and vision to continue to disclose as much of His own mysteries to those of us who are seeking the truth (and know not where else to turn) as it is possible for Him to do in the short time left.

J.R.E.
Pittsford, N. Y.

Your book entitled *Study in Daniel* reached me yesterday. I have already perused it and have read large portions of it. Congratulations on this meticulous and dynamic volume. The entire book suggests consecration, intelligence, understanding of the Scriptures, and a wise interpretation of contemporary events.

G.L.S.
Tulsa, Okla.

D E S T I N Y

A Must For Alert Prophetic Students

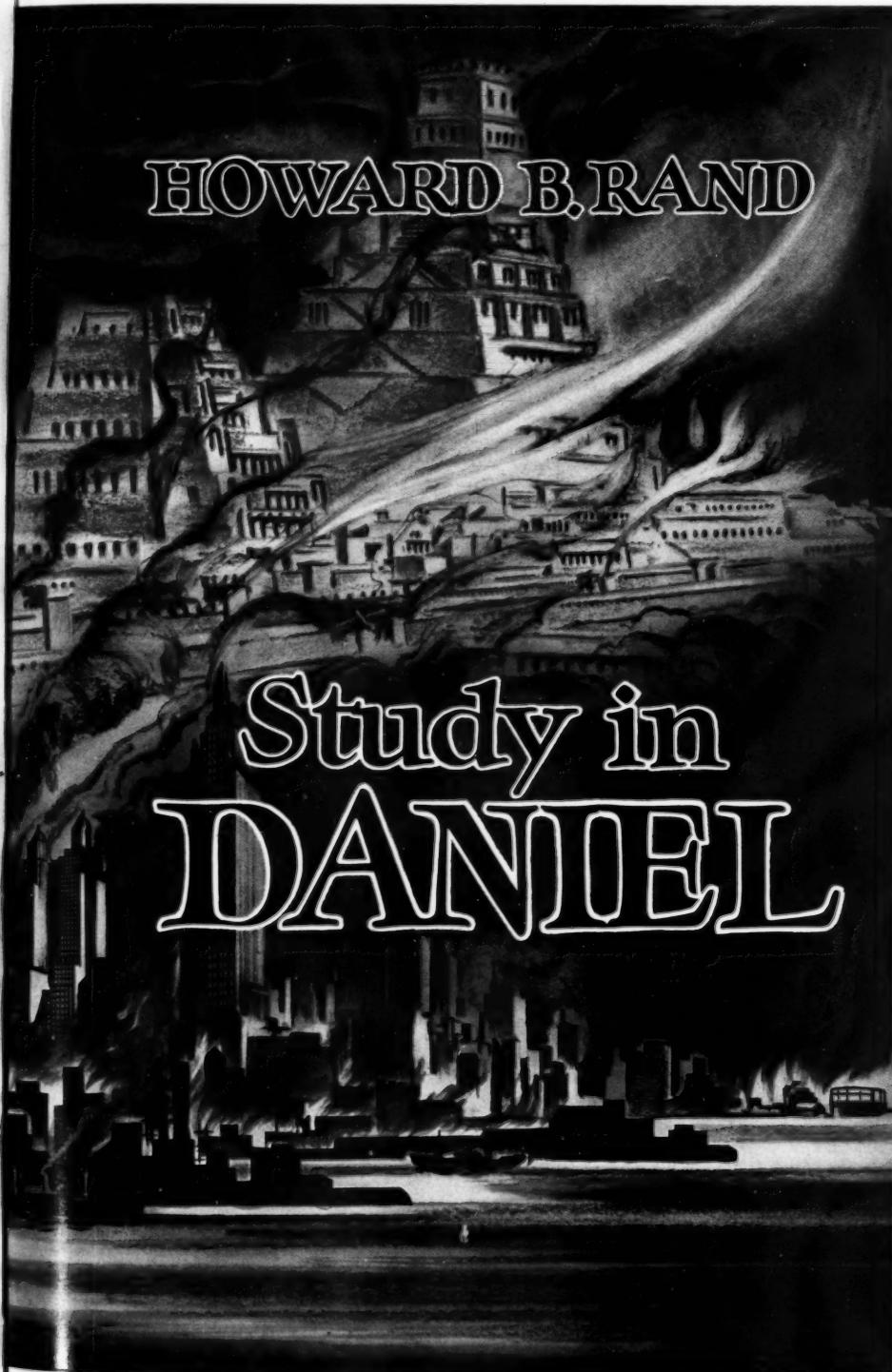
WE ARE LIVING in the crisis period when the Angel informed Daniel the seals would be broken, enabling the wise among the people to understand his remarkable prophecies concerning the end of the age. This book contains startling information never

before published; in fact, it was impossible to publish the information until this crisis hour.

If you would know the meaning of world events today and the ultimate outcome of the present struggle for world power, here is the book which will give you the needed information. Readership appraisal of this remarkable treatise on Daniel (see opposite page) is indicative of the value of this work. You too are invited to become acquainted with the revelations the Angel gave to Daniel for our generation and our time.

453 pages. 10 Charts and a Chronological Chart of Dated Events. Concordant and Scriptural Indexes. \$5.00 Postpaid.

**DESTINY
PUBLISHERS
HAVERHILL,
MASSACHUSETTS**



The Apocrypha

WHAT is the test of inspiration? In the instructions God gave Moses He said:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

By this test Esdras' writings are inspired. Already his remarkable prophecies pertaining to the activities of two heads of the three-headed eagle have been fulfilled in detail in the rise and fall of Fascism and Nazism. The Communists are even now moving to fulfill the allotted part assigned to them under the sym-

bolism of the remaining head. Thus Esdras (the Ezra of the Bible) clearly foresaw the destruction of both the Nazi and Fascist governments and gives the results which will follow the evil aggression of the Soviets. Here is information which God told Esdras was to be given only to the wise among His people.

You can read this and other remarkable prophecies in Esdras if you possess the Apocrypha, for First and Second Esdras are two books among the fourteen called the Apocrypha, originally bound between the Old and New Testaments.

Attractively bound in cloth, 246 pages • Price \$2.50 postpaid

THE NAMES AND ORDER of the BOOKS CALLED APOCRYPHA

	<i>Page</i>		<i>Page</i>
I. ESDRAS	1	BARUCH, with the Epistle of Jeremiah . . .	190
II. ESDRAS	25	THE SONG OF THE THREE HOLY CHILDREN . . .	201
TOBIT	66	THE HISTORY OF SUSANNA	204
JUDITH	79	BEL AND THE DRAGON	207
THE REST OF ESTHER	101	THE PRAYER OF MANASSES	209
THE WISDOM OF SOLOMON	107	I. MACCABEES	210
ECCLESIASTICUS	130	II. MACCABEES	258

Destiny Publishers . . . HAVERHILL, MASSACHUSETTS